

הכּוּן לְקִרְאָה אֶחָד יִשְׂרָאֵל



Or
Ha-Sechel
Light of the
Intellect

By Abraham Abulafia

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Author's Introduction

Being that human thought falls very short of grasping the divine matters that elude the eyes of flesh, and the divine influx (*Shefa*) necessitates and pushes it very strongly to discover the matter of its powers, it is binding upon each and every person from the human species who has learned and become wise with his efforts to be attracted after its ways, and according to what that honorable influx pushes his intellect, to influence from its perfection onto others.

And according to what his intellect (*Sechel*) harvests, so will be the harvest of his influx in its measure, and according to how his mind has widened and abstracted will be the extent of his influence in its measure. That is to say, in his wish to influence others, he will influence according to what is present with him of the plurality of science and the overflow of wisdom. If little is present with him, it is impossible for him to influence much; if a lot is present with him, it is impossible for him to influence a little, and if nothing is present with him from the influx, it is not possible for him to emanate anything, for how can he give to others anything that is not present with him?

And the sages of the world have already likened the matter of the honorable supernal influx to the matter of the abundance of wealth, that is to say, that someone whose wealth has been increased by God has the ability to enrich others. For we have not divided this preceding distinction but by ability and not by will. Because there may be one who can enrich many people but his will does not let him, not even to enrich himself with true wealth, but as his power falls very short of benefiting himself from his wealth, so much the more will he not benefit others. And about him Solomon said in his wisdom, "But God does not permit him to enjoy it; instead a stranger will enjoy it" (*Koheleth* 6:2). This is to say that God punished him for having a miserly eye in God's bounty.

And though the honorable influx in its presence pushes to make the potential of thought actual if the recipient is not prevented by internal or external obstacles, even one who has received will wish to give from what he has received. And since the influx

brings about many matters, the one who received it will act in these matters according to his thoughts preceding the receipt of that influx. And it is also possible that the divine influx will innovate thoughts in him that did not precede it and will necessitate him to actualize matters, among them general human practices, private and useful practices or necessities to precede the useful ones, till he will find that the benefit dwells in a strong residence that binds the necessary powers with the useful powers.

Similarly, the educator of the young uses acts that are precursors to the intellectual wisdoms, since these acts are the dwellings of the intellect. And it is found that if there are no fair (moral) acts, there is no intellect, for if the intellect cannot find a home to dwell in, it does not dwell there at all. And to be sure, the intellect itself has no need or necessity to dwell in a place, for the intellect is neither a body, nor a power in a body and possesses no particular advantages in dwelling somewhere, except that the thing that is a dwelling for it will be sanctified by it after it dwells on it.

And later, it was unholy in the likeness of the sun's light with the dark house, where the house is called dark before the sun's light reaches it; and upon the light reaching it, it is called radiant. And the one coming to it will see what is in the house because the light has dwelt upon it, and the light is not a body. And even though it is a power in the body of the sun, it does not stick to the body of the house. And thus when the sun's light leaves the house, the house will return to being dark and gloomy as in the beginning.

And even though the house owner has already received the benefit necessary to him from the matters in the house due to the light having dwelt on it, which is that he grasped by the sight of his eyes what was in the house, and fixed everything in it while the light was still there, and moved from it after fixing it. If the house owner were quick and understood that the light will leave the house at night, he would store what was worth storing in it, discover what was worth discovering in it and fence its breaches so that thieves would not damage it upon the departure of light from it.

So the body of man is in the image of the house, and the objects in the house are the deeds that cannot be done without the organs, and the house owner is the soul spirit who mends the matters of the body.

And with the influence of the light of the intellect on the brain, heart, kidneys and the rest of the places where the light of the intellect dwells, the spirit, being pure and understanding the power of the light of the intellect, grasps with its power its reality and absence. And here it [the spirit] will make sure to mend all the matters that are worthy to be mended during the presence of the light of the intellect, because it will already grasp the matter of the [light] being present with the body, sometimes on its behalf, and sometimes absent due to its obstacles.

And the good deeds fence the breaches, but if the breaches are not fenced in with the power of the intellect, it is possible for vandals to come and inflict all their damage, and a deterrent from the vandal will not be found since the breach remains unfenced and a breach calls for a thief.

And since the light of the intellect is the first cause that fences all breaches, I have composed this treatise to fence any breach, and I have named it after the first cause, which is 'Light of the Intellect'. And with the help of the Light of the Intellect, I will illuminate in this my treatise the eyes of the hearts of the intellectors. And since the light of the intellect is attributed to the name of the tenth [sphere], I will divide it into ten primary parts, and I will sign each and every part with the letters of the alphabets, and each and every letter will include a letter till it forms a name or syllable as a group, divided into known parts of speech.

And I will aim in this book to benefit the beginners in the study of the Tetragrammaton (*Shem Ha-Meforash*) and will teach them the way to its knowledge, till the value of this treatise to the knowledge of God in the way of the Prophetic *Kabbalah* will be as the value of the wisdom of the Account of Creation is to the Account of the Chariot.

And here I was roused to do this by the love of two friends in love with wisdom from all the inhabitants of Messina near the Island of Sicily who brought me very close to them and who obey

my discipline. And their names are Rabbi Avraham the learned and Rabbi Nathan the wise, may his memory be a blessing. And this is because while I was with them for few days, they requested me to write them short introductory overviews of the knowledge of the honorable and awesome Name (*Ha-Shem*). And since I loved them with a true love, I made myself willingly provide their wish, as the time and the place and the lack were against me to prevent me in this. But from the courage of truth for them I overcame the obstacles and made sure to complete their wishes with the help of the Name (*Ha-Shem*).

And I know that this treatise will be of great benefit to them, and those like them who are keepers of the commandments of this book till what I write brings them to comprehend the Active Intellect, which grasping also brings the reception of Speech from His mouth. And even if an obstacle prevents them from attaining this divine degree, God forbid, they will still benefit from this treatise by the intellectual influx with which they will become wise and grasp the secrets of the *Torah* and the reasons for the commandments in general. Thus they will not leave it without any benefit, little or much, and since the great influx leads to composition and speech, it is possible that they will receive this thing (*Davar*) from this, my book, till they desire to cleave to their first cause.

And it is found that their intellect is actualized with it till they will be related to me as being my sons, and will also be the sons of God. And if the sons of God will be called my sons, it is found that the benefit in this will also accrue to me. Since if they revel in the sons of my body and soul (*Nefesh*), the more so in the sons of my intellect. And if the wisdom of my soul should pass to the soul of Avraham, God has given (*Natan*) my reward.

And now that I have prepared this introduction that declares the reason for the treatise, I will begin to announce my intention in it, and will wish help from the Name to help me in announcing his Name to others, so that his Name will be told throughout the land.

“The sun and moon will hide when the intellects of the prophets rise to heaven. The intellect has dazzled and individuals will prophesy in it in the coming of the day after the days. The spirit

of God will ascend and return and hover over the face of the waters”.

The First Part includes five letters, 'א'ב'ג'ד'ה'; and they include five parts signed with the letters 'א'ב'ר'ה'ם (*Abraham*), and in them I will include five topics. The first, whose sign is 'א', will include the matter of a fencer of every breach. The second, whose sign is 'ב', will include the essence of the benefit of the fence. The third, whose sign is 'ר', will include the necessity of the presence of the benefit. The fourth, whose sign is 'ה', will include the reason for the effective necessity. The fifth, whose sign is 'מ', will include the matter of loss due to the absence of the fence. And it is found to call this first part in its totality 'Fencer of Breaches'.

And the Second Part includes five letters, 'ו'ז'ח'ט'י'; and they include five parts signed with the letters 'ס'פ'ר'ד'י' (*Sefardi*), and in them I will include five topics. The first, whose sign is 'ס', will include the matter concerning the rule of all the commandments. The second, whose sign is 'פ', will include the essence of the benefit of the commandments. The third, whose sign is 'ר', will include the necessity of the presence of their benefit. The fourth, whose sign is 'ד', will include the reason for their necessity in general. The fifth, whose sign is 'י', will include the matter of loss due to the absence of the commandment. And it is found to call this second part in its totality 'Including Commandments'.

And the Third Part includes two letters, 'כ'ל' (*Kol*, all); and they include two parts signed with the letters 'ב'ן' (*Ben*, son) and in them I will include two topics. The first, whose sign is 'ב', will include paradoxes of the languages. The second, whose sign is 'ן', will include the secret of the chosen language among them. And it is found to call this third part in its totality 'Secret of the Holy Tongue'.

And the Fourth Part includes five letters, 'מ'נ'ס'ע'פ'; and they include five parts signed with the letters 'ש'מ'ו'א'ל' (*Shmuel*), and in them I will include five topics. The first, whose sign is 'ש', will

include the matter of the creation of Man. The second, whose sign is 'ג', will include the twenty-two letters with which he was created. The third, whose sign is 'ו', will include their division into three primary parts. The fourth, whose sign is 'א', will include the number that includes them all and a little of its mysteries. The fifth, whose sign is 'ל', will include their division into equals, half of them to roots and half to roots and fractions. And it is found to call this fourth part in its totality 'Secret of the Letters of Creation'.

And the Fifth Part includes three letters, 'צ'ק'ר; and they include three parts signed with the letters 'א'ב'ו (*Abu*, his father), and in them I will include three topics. The first, whose sign is 'א', will include the secret of the names. The second, whose sign is 'ב', will include the matter of the actives. The third, whose sign is 'ו', will include the ways of the words. And it is found to call this fifth part in its totality 'Trinity of Speech'.

And the Sixth Part includes two letters, 'ש'ת' (the Rejoicing of the Law – last day of Tabernacles); and they include two parts signed with the letters 'א'ל' (*Al*), and in them I will include two topics. The first, whose sign is 'א', will include the letters of the Special Name. The second, whose sign is 'ל', will include the matter of their teaching. And it is found to call this sixth part 'Uniqueness of the Name'.

And the Seventh Part includes four letters, 'ת'ש'ר'ק; and they include four parts signed with the letters 'א'פ'י'א (*Afia*), and in them I will include four topics. The first, whose sign is 'ע', will include the combination of the letters. The second, whose sign is 'פ', will include the permutation of the letters. The third, whose sign is 'י', will include the weight of the letters. The fourth, whose sign is 'א', will include *Gematria*, *Notarikon*, beginnings, middles and ends of words. And it is found to call this seventh part in its totality 'Turning the Letters'.

And the Eighth Part includes three letters, ה'ו'ה (Hove, is) and they include three parts signed with the letters ז'כ'ר (Zecher, remembrance), and in them I will include three topics. The first, whose sign is 'ז', will include the secret of vocalizing the Name in its vowelization. The second, whose sign is 'כ', will include the secrets of the vowelization. The third, whose sign is 'ר', will include the matter of the participation of the letter with the vowel. And it is found to call this eighth part in its totality 'Secret of Vocalization of Name'.

And the Ninth Part includes four letters, ו'ה'י'ה (Ve-Haya, and was); and they include four parts signed with the letters צ'ד'י'ק (Tzadik, righteous), and in them I will include four topics. The first, whose sign is 'צ', will include the tying of the upper and lower powers with the Name. The second whose sign is 'ד' will include the quantity of the names of the Name, tying and releasing. The third, whose sign is 'י', will include the quality of the knot and the release. The fourth, whose sign is 'ק', will include the benefit of the tying and releasing. And it is found to call this ninth part in its totality 'Secret of Forbidding and Permitting'.

And the Tenth Part includes five letters, ו'י'ה'י'ה (Ve-Yehiye, and will be); and they include five parts signed with the letters ל'ב'ר'כ'א (lebracha, a blessing), and in them I will include five topics. The first, whose sign is 'ל', will include comprehending the Intellect. The second, whose sign is 'ב', will include the form of comprehending it. The third, whose sign is 'ר', will include the description of its speech with the prophets in general. The fourth, whose sign is 'כ', will include the difference between the comprehenders and the prophesiers. The fifth, whose sign is 'א', will include the description of the necessity of the influx that brings to speech and composition. And it is found to call this tenth part, which is the final purpose, 'Form of Prophecy'.

And after we have finished the ten parts according to their arrangements, we will include the names in equal order together. And they are:

The first, 'Fencer of Breaches';

The second, 'Including Commandments';

The third, 'Secret of the Holy Tongue';

The fourth, 'Secret of the Letters of Creation';

The fifth, 'Trinity of Speech';

The sixth, 'Uniqueness of the Name';

The seventh, 'Turning the Letters';

The eighth, 'Secret of Vocalization of Name';

The ninth, 'Secret of Forbidding and Permitting';

The tenth, 'Form of Prophecy'.

And after we have mentioned all of them, we shall return to interpret each and every part in detail, according to what it can bear interpreting when our limited intellect can grasp it, since we are confident in the supreme power that awakes our intelligence to this; otherwise, we would not be worthy of this task.

The first part, whose signs are 'א'ב'ג'ד'ה', has five parts and five topics signed by the name 'א'ב'ר'ה'ם'

Part 'א, Topic 'א, Sign 'א, which includes the Fencer of Every Breach

The first level of all seekers of God – to honor him – is not to tear down the fence in order to avoid hosting the snake that is habituated to come to bite through the breaches. This is what Solomon hinted at when he said, “He who digs a pit will fall into it; he who breaches a stone fence will be bitten by a snake” (Ecclesiastes 10:5).

And since this treatise includes topics that are very strange to our Nation today in this generation, we began it with the topic of a fence for the breaches, on which previously many of the intellectuals failed.

As Daniel has destined for them in his saying, “they will assert themselves to confirm the vision, but they will fail” (Daniel 11:14); and “some of the knowledgeable will fall” (Daniel 11:35); and he gave a reason for his pronouncement, “to be purged and whitened” (Daniel 11:35), and all that goes with this till he says that in the end of days “many will range far and wide, and knowledge will increase” (Daniel 12:4), since it has been said, “they shall wander to seek the word of the Lord, but they shall not find it” (Amos 8:12).

Since the breaches multiplied, the priests (*Cohens*) were prevented from blessing with the explicit Name, but they agreed to bless the people with the written Name in the Temple and with His appellation in each state.

And the broachers in their knowledge of the secret of the Name would breach the fence of the *Torah* and the commandment, and would lose belief when they would come to know that the real belief was the opposite of their false thought and evil imagination.

And this happens since the person who believes one thing does not have the scales of intellect at hand to weight that belief he received in the days of his childhood, since he could not have believed otherwise due to the limited capacity of his intellect at that time; since if he had not received any belief whatsoever he would have always remained like a beast in the form of a man.

It is worthwhile with all this that, after he has expanded his intellect for him to inquire and put his opinion in his received belief, he learns till his intellect becomes actualized.

And about this it is said: “A simple person believes anything; a clever man ponders his course” (Proverbs 15:15).

And if he always remains in a conventional belief, uncomprehended according to what is worth understanding in it according to the divine intellectible, he still stands in his foolishness; and upon understanding his belief, which he received in his childhood, he loses a little of his foolishness and returns to understand. And so, he slowly rises from level to level; and his intellect increases day by day upon his study of the intellectible matters that he had received as likenesses attracted towards the sensibles.

And it is not proper that he doubts his parents or elders and teachers for not revealing him secrets of belief in his childhood, for this was not due to them but because of the weakness of his intellect. This just as it is not proper that he blames his nurse who nursed him with the milk of her breast for not immediately feeding him with the rest of the thicker foods; for if she had done so, it would have been a lot easier for her to sustain him rather than sustaining him from her blood. But she wisely aimed to give him life and not kill him with improper food to him, as it is a known fact that bread, meat, and wine – even though they are a drug of life to grown-ups who have the power to bear them – are the drug of death to infants whose power cannot bear them.

So is the matter of receiving the intellectured belief together with the conventional belief that, even though the intellectured is a drug of life to intellectuals whose minds suffer it, is a drug of death to fools whose opinion cannot bear it.

And so when the man of true belief reveals to the learner his opinion, he will grasp whether he can bear it. And the sign of this to you is if he revels in it, is not flustered upon hearing her [of the opinion, or of *Torah*] secret, and does not breach her fences, which are to her like keys to a lock. In both, care will be taken in order to prevent evil animals from entering the garden.

Understand immediately that one who receives the intellectual belief is wise and understands from his own reason. “Instruct a wise man, and he will grow wiser; teach a righteous man, and he will gain in learning” (Proverbs 9:9); “Do not withhold good from one who deserves it when you have the power to do it” (Proverbs 3:27).

And if you reveal one secret to him, and he is taken aback, stunned by it, thinking that all his faith has been removed from him, and you become a fool or an epicurean in his eyes, do not feed him the drug of life lest you kill him. And he will demand his spirit from your hand, as Solomon has already warned you about him in his saying, “Do not speak to a dullard, for he will disdain your sensible words. Do not remove ancient boundary stones” (Proverbs 23:9) “set up by previous generations” (Deuteronomy 19:14); and according to this matter examine the ability of every recipient of an intellectual or conventional topic, and judge it according to what it is.

And the first secret that you will reveal to him will be among the easier ones in your mouth, and not because it is in your heart to hide rather than reveal.

And in your doing this, give each man his law and be attracted after the ways of the blessed Name Who gives bread to all flesh and satiates all willful beings – that is to say that He satiates all life from His wish as He wishes according to what He has known in Him. And try in this matter to give each one according to his ways and his actions.

And if you said teaching things that breach his fence, run fast and mend what you have breached till his intention is reversed to what was in him from the beginning; and work in deception till he does not feel you and does not grasp your intention in any manner; and in this, you will be called the fencer of breaches.

Part 'ב, Topic 'ב, Sign 'ב, which includes the essence of the benefit of the fence

Everything a man aims at should carry some advantage, great or small, for if he should not aim at it his act should remain without any Divine Intervention. For the Divine Intervention indicates intention, will, and choice; and whoever performs an action without them, his action should be considered as accidental. Even if it is a necessary natural action that does not require any intention, it is possible that, if he could have done without this action, he would have been happy and would not have performed it ever. As food is for the intellectual who finds it hard, for it is a necessity of his animal side and not of his intellectual side, or as a defecation in which one changes what is left from the food that is necessary to sustain him, nevertheless even this type of action requires intention mixed with natural necessity. One should eat useful food, for the nature does not compel him to eat the harmful food. However, nature compels one to sustain his living side. Moreover, even nature receives from the useful food and performs in the image of intention. And although it does have intention, it does not receive as the harmful food receives, for the harmful works against his action. And if the one who has half intention to teach the things asks for the benefit and the necessary damage from the *Havayah* (Lord), all the more so the one who has the complete benefit should direct his intention in a useful way. And if he acts in this way his action will be the act of the intellectual. And, as the human intellect of the man who directs his intentions to the useful is more absolute, his benefit will be greater. All the more so it will be stronger and absolute, if his intention shares a bit of the divine intellectual intention; for in this case, one could reach the essence of the benefit.

Now, it is known to every absolute mystic that the benefit that he receives for fencing an open breach is that he is saved from any possible type of damage; and if the breach is of the type that can damage many people, and he fences it, the essence of the benefit that he receives is stronger and more important. And if the fencing of the breach is useful for a single man or many in a physical or economic matter, all the more so if the fencing of the

breach is useful for a single man or many in the salvation of the *Nefashot* (upper souls). Therefore, a man who rules a country, part of its parts, or many countries – and the intention of his actions is to organize the people of his generation – and he enacts laws, imposes edicts in order to fence the breaches of the generation, and elevates his laws, as a consequence he first reaches the benefit of profit and money to the people; then, he reaches the benefit that the people are calm, quite, and physically healthy; and then, he reaches the benefit that the people gain wisdom that brings eternal life for the *Nefashot*. In this way, this man and all those who obeyed and followed him reach the essence of the essences of the benefit; and if we consider that the essence of any benefit is good, all the more so this benefit that arrived to the creation of man in the Lower World. Thus, the essence of the ultimate benefit of all the benefits, and the most important of them all is the attainment of the ultimate and eternal life, for the intention of the first and middle benefits were to reach this ultimate benefit that was mentioned above. And if they reached it, the supreme intention was combined with it; however, if they did not reach it, the intention was lost and wasted. And it is known that the one who puts the ultimate benefit with the presence of man aims always to actualize it; but if the presence should be short of something and he were not be able to reach it, it is possible that the other man should reach it. Thus, humanity is preserved in order to attain and complete its lack. Therefore, it is clear that the essence of the ultimate benefit exists only in a small number of human beings.

Part 'ג, Topic 'ג, Sign 'ה, which includes the necessity of the presence of the benefit

There is no doubt that the first Intender aimed for the existence of the benefit as he created the benefit, for it is necessary and its existence is essential; and if it exists only in a small number of people, it is more honorable to the people who possess it, just as it is necessary that distinguished people exist among men. And even though prior to their existence it may be possible for certain

things or others to exist, once they exist they are said to be necessary on account of their causes and possible in themselves. And whatever was the first cause of their existence, it is the One Who intended for their purpose and outlined the essence of their benefit according to their substance. And like Him, their existence is at first possible, but then necessary and obligated once He brings them to existence. And all of that is according to the opinions of those who believe that the existence of every person was outlined by his Creator, meaning that whoever intended to bring him into existence intended to make the benefit of his existence necessary, and put him under obligation to exist before or with or after Him, i.e. after his departure from the inferior world, just as we see that He intended to provide for his needs and benefits in this world. And those who believe that all this is natural are also forced by their feeling and obliged by their intellect to admit that this form of preparation is similar to a preparation with intent. Even though there is no intent, it still seems to fall under it. And we do not need to study their way of thinking, for our intention is far from theirs. And indeed, if it were not for the necessity of the existence of the benefit, nothing would exist, as if you say that food is naturally necessary to any feeder, and if it did not contain a necessary benefit for the feeder's existence, it would not exist. And indeed, the five senses that make up the sensorial perception exist for the sake of the animal and for its benefit. And some are necessary, such that it would not exist without them even for a moment, and some are beneficial but unnecessary. And the necessary ones are the two that are bound with its very life, and these are taste and touch. And the beneficial are three, which are more spiritual than the first, and these are sight, hearing, and smell. So, if a man does not see, he can still live, and similarly if he does not hear or smell. For the breath of the nose is not smell, since the breath on which life depends is not of the senses. And the witness to this is that a person breathes even though he does not smell; but if he ceased to breath, even for a short instant, he would die. But even if he never smelled anything throughout his life he will not die from it, for the topic with smell is to smell a good, or repugnant, or an intermediary type of smell. And breathing is thus a different thing and is not smell. But if he cannot sense flavor, we

could also say that he can live without flavor, since the food is not the flavor. But because we see that the urge to eat would not arise in someone who does not find food to be tasty, and he is unable to push the food down his esophagus (and if he pushed it through he would only throw it up, for his stomach would not accept it), that will be the cause of his death. Therefore, we know that taste goes along with food, and just as food is essential for survival so is taste. And similarly with the sense of touch, for it is known that the flesh and blood of someone who does not feel are dead; and if they are dead, being the seat of life, then how much more so the rest of the body. And [this] even when the flesh and blood are still alive, let alone after they die. And therefore, the existence of the benefit is necessary when the animal lives and as long as it lives. And similarly with certain other things.

Part 'ד, Topic 'ד, Sign 'ד, which includes the reason for the effective necessity

Since the benefit is necessary according to the intention of the one who brings the source of the benefit into existence, as we mentioned, it becomes clear that the very necessity is the reason [for its existence] itself. But a deeper investigation demonstrates that the reason is something else than the necessity. And that is because, if the necessity could be undone, its existence would have been for naught. And if the necessity were not beneficial, its Creator would not have created it with intention and will. But [as to] the reason for the necessity, we should ask why something was necessary for the benefit of another; and giving this reason is among the paths of the mysteries of the *Torah* and the secrets of reality. And listen to this topic in general.

Know that the reason here means the cause. And anyone comprehends that the Necessary Existent in Itself – blessed be He – is the First Cause of all existence, he has already comprehended that all things have necessary causes. For existence is drawn from one cause to the next, until it gets from the First Cause to some existent that is not the cause of anything and is the end of all causes. And all things in between the First Cause, which has no cause, and the existent that is no cause, are

necessarily causes and effects, i.e. grounds and necessary consequences. And the First Cause is God – blessed be His name – and the final effect, which is the consequent that is no cause for another, is the human intellect that exists in full actuality; and there is nothing like it that comes after it. And it is similar to the topmost gender of genders, which is not part of any further gender. And that is the substance or the physical, according to two opinions. And it is the species of species that is not divided into further species, and that is the speaking animal, or in other words 'Man', whose definition is 'mortal speaking animal' according to the two known opinions. And everything between these two ends is a gender and a species relative to what is above it and what is below. And that is known to anyone who knows some logic or philosophical speculation. And with this you can understand that nothing in existence exists without a reason. Therefore, how can the *Torah* and the *Mitzvah* (מצוה, commandment) be without a reason, since even fleas, lice, and their eggs have a reason, though we see that they are pestilence to mankind; however, all the more so do the superior things of the world have a reason, meaning the *Torah* and the *Mitzvah*. And men of wisdom have already written in their books that every action has four causes for its existence. And these are matter, form, Creator, and purpose. And the purpose is the most important cause among them, and because of it the other three exist. And if it does not reach its purpose, then the intention of the one who has that purpose is incomplete; and if it is reached, his intention is fulfilled. Therefore, it is clear that the reason for the beneficial necessity is to reach what the One Who has the purpose intended for. For first He made the thing, and then He created what benefits it; and then He created further whatever is necessary for its existence, and finally He created its purpose. And therefore, the purpose is the cause of the necessity, the necessity is the cause of the benefit, and the benefit is the cause of the existence of the thing, meaning that nothing exists without its benefit; and the necessity of the existence of the Creator made it create the thing along with its benefits and everything that is necessary for its existence, in order to reach the purpose of His intention, which is the First Cause and the Final one in itself. And that is sufficient here according to our intention in this text.

For though thick books are required in order to clarify these matters and to verify them in detail, our intention here is to be brief rather than lengthy.

Part 'ה, Topic 'ה, Sign 'מ, which includes the matter of loss due to the absence of the fences

We already mentioned that every fence is made by the intention of the fencer when he aims for his benefit; and he attains the benefit by guarding the fence and by proper intention. Then again, without an intentional benefit he will be damaged. And just as the benefit of the fence can be great or small according to its substance and essence, so too the lack of that benefit will cause a loss of *Hashgacha* (השגחה, providence) and *Hanhaga* (הנהגה, government) according to the greatness or smallness of its value. And after we have completed the five parts of the first section, we will speak in general of our intention in presenting them at the beginning of this text, which some might think does not belong to the intended topic of this text at all. And the truth of our intention is this: Know that the ultimate purpose of the existence of mankind on earth is in order to get an intellectual comprehension of the First Intellection, which is the supreme Primary Intellect, which intellectually conceives everything below it by having a conception of its own substance, which includes all things in their substance. And the more an intellectual person conceives of it, the more he will be honored by it, excellent in its eyes, loved, and coveted by it from all the rest – anyone below that intellectual person. And he will resemble it more than other conceivers of his own kind. And the more he is ignorant of the truth of its existence, the farther away from it he gets; and he grows ever farther as his mind develops, if he does not strive to increase in its comprehension, meaning as his mind develops and the time of comprehension draws near, which are the days of old age. For if he grows old without providing old age with its requirement, which is *Chochma* (חכמה, Wisdom) – as it is said, “*Chochma* is with aged men, And *Bina* with length of days” (Job 12:12) – and he continues to cling to

the trivialities of this world as he approaches his departure from it by nature, he will draw farther from *Ha-Shem* each day. And that person, if he grows old and thinks that he has grown wiser, has actually become old and foolish. And if he considers saying, "I keep what my Creator asks of me", in keeping some of His *Mitzvot*, he must awaken from his slumber. And if it is the sleep of intoxication, it is better to awaken him with the hammer of a blacksmith than that he should be left to sleep an eternal sleep and never awaken. And that is that he should be informed, since he grew old, that the time of old age is no time for transgressions, and he must remove himself from them and keep the *Mitzvah* of his Creator, as he thinks that all his transgressions have naturally died and he has no need for his Creator's warning.

And the witness for this is since the cause of transgressions is the Evil Impulse; and it is in truth the imagination, which is very active during adulthood and somewhat during adolescence, and it is inactive during the old age to produce anything actual. And if it exists in the hearts of old people, it is mostly only in potential, meaning in thought and not in actuality, for the potential is too weak to be made actual. And that is because the proximate cause for transgression is the boiling of the blood, and the blood of an old person is very cold and devoid of the strong heat, for the power of melancholy – which is cold and dry by nature – already overpowers him and the earth demands its portion, of which most of the body is made. And all the hard parts of the body, as the bones and sinews, the skin, the nails, the hair, and such like, which do not sense, are dead even during life. [This happens] even while the blood boils, let alone afterwards. And all the deeds that involve motion are done for their sake, and thus the movements of old people grow weak as they age. And since this is so, what manner of transgression will an old man perform? And if you say that he can still sin in his mouth and heart – since transgressions are located in three different places, which are the heart, the mouth, and the action – now you will hear my intention concerning this in the second section. However, it is known that the *Mitzvot* that anyone thinks to perform are drawn from the single unique *Mitzvah*, which is the secret of the first among the ten commandments. And all the transgressions are also drawn from the second commandment. And *Chazal* (our

sages of blessed memory) have already said that anyone who affirms some idolatry denies the whole *Torah*, and anyone who denounces all alien forms of worship affirms the whole *Torah*. Thus, you can see that the entire *Torah* hangs on the first two commandments; and if a person does not recognize that which is called 'alien worshiping' in general and in particular, he will not know to denounce it in his heart; and if he denounces it with his mouth, it is insufficient to complete it, even though he is good, and God seeks the heart. And it is impossible to grasp the essence of alien worshiping with perfect comprehension, if not by the grasp of the knowledge of the honorable and terrible name. And this grasp is improper for anyone who is not laden with *Chochma* and with years, so that he clearly grasps the *Chochma* of the truth of the matter, and with his years achieve the weakening of alien worshiping and the strengthening of the name, for [all] agree to hand it over to the one who is worthy of it and withhold it from anyone who is unworthy. And because not all minds are equal, they fenced the breaches and said that the knowledge of the name requires [the fulfillment of] many conditions, so that anyone who knows the name does not also think that he is exempt from all that necessarily preceded the knowledge of the name, as much as he can achieve this. But the proper thing to do is to maintain these two guards, for the one sustains the other as the body and the *Nefesh* (lower soul) that require each other. And as the letter and the vowel point, for both exist together at the same time. And even though the letter resembles the body and the point the *Nefesh* – for the vowel moves the letter and the letter is set in motion – and the knowledge of how to move them both is as the intellect that governs the body and *Nefesh* together, so when a person wishes to hand down a certain *Kabbalah* in the knowledge of the name, he must hand it to the guardians of the breaches; if they did not find the *Mitzvot* written anywhere, their strong natural intellect would decree that they would install them anew by their own minds, for the fencing of a breach is similar to instantiating a *Mitzvah* – only the former is done with a human intellect, and the latter in the combination of a human and a divine intellect. And since this is so, however, all the more so that the wholesome receiver [of *Kabbalah*] will not breach any fence, but rather

strive with all his might to fence breaches wherever this is needed, according to the generation and the time.

The second part, whose signs are ו'ז'ח'ט'י' has five parts and five topics by the name ס'פ'ר'ד'י'

Part ו', Topic א', Sign ס', which contains all of the Commandments

[We refer to] every single commandment (מצוה, *Mitzvah*) of the 611 (תרי"א) commandments (מצוות, *Mitzvot*) that were transmitted by Moses of blessed memory according to *Ha-Shem*; as it is said, "The *Torah* commanded by Moses is the inheritance of the congregation of Yaakov (תורה צוה לנו משה מורשה קהלת) (יעקב) (Deuteronomy 33:4), which is in principal the mystery of 'ת'ו'ר'ה' (*Torah*) – which is numerically 611 (תרי"א). It is also written, "Fear *YHVH* your divine power (א'את יי אלהיך ת'יר'א)" (Deut 10:20); and also, "You will fear your divine power (ויראת) (מאלהיך)", which is the secret of "fear of heaven" (יראת שמים) (*Yirat Shamaim*). It is also written, "Fear (יראת, *Yirah*) of *YHVH* is the beginning of knowledge, yet fools despise Wisdom and ethics (יראת ה' ראשית דעה חכמה ומוסר אוילים בזו)". Behold and know that two commandments remain from the 613, which are two extremes. The first extreme is in the essential level to which there is no level beyond it, for it is the mystery of the knowledge of the Name. If you consider arriving to its essence, you would have to contain the separate intellect that is denied to all formed substance. Yet, you must know from that which is not appropriate for you to be ignorant of – that you are an embodiment of the image of God (*Tzelem Elohim*) and an embodiment of the likeness of *Elohim* (*Demut Elohim*). This is to say to be a knower of enlightenment and a master of the spiritual, natural, and *Nefesh* powers. It is for this reason that you were created. "If you learned much *Torah*, do not consider this in your favor: for this you were created" (*Avot* 2:40). This is to say, grasp much and do not be ignorant like an animal in the form of a man. The second extreme is the essence of reduction to

which there is nothing less than this. It is the opposite of the knowledge of the Name, which is distanced from it in the essence of distance. It is such that, if you are completely ignorant of the knowledge of *Ha-Shem* from every side and every perspective, and you have not received or understood faith in Him, you are like one who has no divine source (אלוה, *Eloha*); and one who has no divine source is not a man. Similarly, if you have received faith in Him but not understood it, you then stand between truth and falsehood, for you do not know whether you received truth or mendacity. If it is true and you serve your divine source according to your tradition, then you are serving *Ha-Shem* in truth; yet, it is incidental and not essential. Moreover, just as your service is incidental so will be your reward. In turn, if it is falsity and you are serving that which has no reality in the name *Eloha* (divine source), then you are incidentally serving a foreign god (*Avoda Zara*) [i.e. idolatry] and thinking that you are serving your divine source. Therefore, your punishment will be greater than your reward; and just as you consider offering for His service, it is likewise appropriate to consider that if you did not properly serve Him you deserve punishment for the disservice of which He has no desire. If so, then the superior perfection that is requested of you to arrive at is not in faith (*Emunah*). It is rather in your [way of] conceiving the formation of the reality of *Ha-Shem*, and His ultimate unity and lack of body or bodily forces in received and understood knowledge. If your initial faith is perfect with you, then all of your actions will be for the sake of heaven; and if it is lacking from you, all of your actions will be for the opposite.

The mystery of the four-lettered name is 'ש'מ'י'ם' (*Shamaim*, heaven) by way of the multiplying of its first half onto itself [from $Y''H$ we have $15 \times 15 = 225$], and this with [=plus] itself [the first half with the second half, $15 + 11 = 26$], and again on its last half [from $V''H$ we have $11 \times 11 = 121$; in total we have $225 + 26 + 121 = 372$]. Nonetheless, its [first] half on its [first] half [$15 \times 15 = 225$], and its [last] half on its [last] half [$11 \times 11 = 121$]. That is to say this [first] on itself and this [last] on itself: 'YHVH is His name' ('ש'מ'י'ה' 'יה'ר'ה' = 372). And when you place its pronounced expansion [אָה וּ וְ הָ וּ הָ = 44] on 'His name' ('ש'מ'י') it will equal

'blood' (ד'ם, *Dam* = 44). You find that the secret of "Male and female He created them" (ז'כ'ר ו'נ'ק'ב'ה' בראם) equals fifteen (י"ה) unique names. Seven of them have the sign *Yaakov* (י'ע'ק'ב), and eight of them have the sign *Yitzhak* (י'צ'ח'ק). They are two attributes, 'truth' (אמת, *Emet*) and 'awe' (פחד, *Pachad*). The former includes the knowledge of *Ha-Shem*, which is the attribute of 'truth', and the latter includes the 'fear' (יראה, *Yirah*) of *Ha-Shem*, which is the attribute of 'awe'.

Here, after you conceive the two mentioned extremes of faith that do not depend on actions, you will conceive how the *Torah* is the medium between them both; for the learning of *Torah* makes known to you the proper actions that you should enter and the disgusting ways from which you should distance yourself. In that all of the commandments are drawn after 'faith' (אמונה, *Emunah*), their sum is equal to the numerical equivalent of the knowledge of *Ha-Shem*. Their secret is, "This is My name forever, and this is My remembrance for every generation (זה זכרי לעולם וזה שמי לעד) (Exodus 3:15). When you sum up "This is My name (זה שמי)", it comes out to three-hundred-sixty-two (שס"ב); and when you sum up "This is My remembrance (זה זכרי)", it equals two-hundred-forty-nine (רמ"ט). If you combine three-hundred-sixty-two with two-hundred-forty-nine, it equals "*Torah*" (תור = 611). In addition, if you combine *Y"H* (י"ה) with 'My name' (שמי), it equals three-hundred-sixty-five; and if you combine *V"H* (ו"ה) with 'My remembrance' (זכרי), you will find them two-hundred-forty-eight; and both together equal six-hundred-thirteen. Your sign is 'Moshe our Rabbi' (מ'ש'ה' ר'ב'י'נ'ו). Place twenty from 'our Rabbi' with 'Moshe', and it equals three-hundred-sixty-five; remove twenty from 'our Rabbi', and it remains two-hundred-forty-eight. If you write 'Moshe our Rabbi' and permute it, your result will be '*Y"H* from our flesh' (י"ה מבשרנו).

Here you have three-hundred-sixty-five, the number of days in the year; and two-hundred-forty-eight is the number of limbs in a man. That which corresponds to each of your limbs *Ha-Shem*

commanded to make them Commandments. This is to say that each limb was created solely to serve the Creator and nothing aside from this, for they are the number of the positive commandments. If you were to use them to serve any other end, it would be as if you had served foreign gods (אלהים אחרים, *Elohim Acherim*). If it is accidental, it is about foreign gods. Therefore, it is fit that you serve *Ha-Shem*, Who is the Almighty (אל שדי, *El Shaddai*) – Who is opposed to other divinities – with all your limbs in the positive Commandments. If you are enlightened to *Ha-Shem*, your service will then be complete for all, for your limbs will move in all of their movements toward the aim of the completion of this specific aspiration unique among all of your aspirations. You will be aware of Him even during the time of your business affairs, and your eating and drinking; and you will not be misled by time and its vanities. You will not be led astray in action unless it is a circumstantial cause or human physical nature.

On this, the negative Commandments are three-hundred-sixty-five, the number of days in a year, so that you should not be distracted by the vanities of time and because all recognize it. The majority of man's affairs shifts from year to year and changes.

Also, the total of the limbs of man is counted according to the solar calendar. This is an allusion to warn the limbs of the body from those things that are transitory and change from moment to moment. This is like the imagined and visceral pleasures that are all vanity and madness. They pass in their hour like the morning and the dew, which rises in the morning and is gone. They leave no impression on the aspects of the inner self of the person – not essentially and not accidentally, only for one imaginary moment.

Behold, all the commandments that we were commanded are in the form of introductions to the [true] knowing, for if there were no introduction there would be no understood knowledge; and if there is no understanding, then the faith is incomplete; and if the faith is incomplete, then the service is not permanent; and if the service is not permanent, then the benevolence is not paid; and if the benevolence is not paid, He will not fulfill the truth of His

creation. This is understood by way of the metaphor of someone who went to the signet and did not buy food. Moreover, if he did buy, then he did not take it home to prepare it and was then unable to cook it. And if he placed it in another bowl after he cooked it, would he not at this point eat it? And if he did not eat it, he would be unable to live from it. If he did eat of it, then it has arrived at the essence of his intent – if he eats in the proper measure and balanced quality so that he should be enlivened from it. Thus also the Commandments: If a person fulfills one and in turn leaves its counterpart, he will find in nature that he has lost the first; and if he fulfills the second, he should further fulfill the one near it. This is alluded to in the saying, “A commandment causes another commandment” (*Avot* 4:2). Likewise, this is also the nature of transgressions, as “A transgression causes another transgression”. This is what is alluded to in the saying, “The reward of a commandment is the commandment, and the reward for a transgression is the transgression”. If one ascends from one commandment to another, whether from a smaller to a greater or from a greater to a greater commandment, it is possible that through this he will rectify the mystery of the ultimate purpose.

It is known that one who perfects his intellect will perform the commandments to the best of his ability, for if they do not have a reality he would restore and create them anew. How much more so after they do have a complete reality where no additional good can be reaped from them ever. It is thus unnecessary to remove or increase them at all. You may ask, “After a man has achieved the highest level and the ultimate purpose through them, which is the knowledge of *Ha-Shem* from now on, of what need are they to him?”. Behold, I will show that man is in need of them throughout all the years of his life, for they were not commanded for the sake of their fulfillment rather to stand up through their power against the evil inclination (יצר הרע, *Yetzer Ha-Ra*) and to maintain the good inclination (יצר טוב, *Yetzer Tov*). After one’s whole life, two inclinations remain with him; and if he does not guard the commandments, the intent of *Ha-Shem* will be inverted in him, and it is possible for his [lower] nature to rule over his intelligence even for one moment; and he will lose all that he has achieved in this world. You also see from *Ha-Shem* –

may He be blessed – that even though He created His world according to the simple understanding of the *Torah* in the six days of creation and finished it, yet he did not leave it unattended. He guards it eternally onward just like the *Torah* and the commandments, where even though you may have achieved perfection in one aspect of them, you must nonetheless guard their details and principles always. The testimony to this is in learning where, if you do not learn constantly, you will forget what you learned; and thus, if you do not fulfill the commandments constantly, your inclination will be weakened and you will not feel it.

What can I add in informing you of the general concept of the commandments? I know that if you are of good intellect you will then understand the intent of *Ha-Shem* in all the commandments after the content alluded to in this second section. If this is not the case, then all that I have played before your ears concerning the subject of guarding the commandments is like I was playing music to idols. Now that I have made this known to you completely, I will complete that which I originally intended to make known to you in this section, namely that even the elderly man may sin in his heart and lips. This is concerning the concept of speech and thought, where speech is the main delineation between man and animal, and thought is among the noblest of all the many essential qualities of man. Here it is possible to think that their transgression is he who transgresses in action, which is true on one side. Here I will make known to you this principle in brief.

Know that it is appropriate for man to be judged concerning the matters where he was able to fulfill the will of his Creator more than other times when he was not able. And this is where it is appropriate to judge him on the things that are far from the will of the Creator. The matter that is closest to the will of *Ha-Shem* is the matter of right action. The proof of this is that *Ha-Shem* – may He be blessed – was absolutely complete in His speech and thought until He expressed His thought and speech in the manifest reality that He created before the eyes of all life; and still His perfection was not completely known. Even if He had no need for whatsoever, yet He desired it and did so until all the

creations recognized His wondrous works. In addition, if it were not for his creations, then who would grasp Him among those who conceive of Him? This is even though all the actions are joined to those conceiving and those that conceive are made.

Here I have made known to you that there is no grasp of Him other than through gazing at His actions – and they testify to His greatness. Thus, also by way of metaphor is the elderly man – even though his power has diminished and he has made acts where if they were good they will be recognized and if they were evil they will also be known. He is also connected and pulled after them. If he utters with his mouth something that is not fitting, then immediately a person will attribute the evil deeds to him and call him an evil man. Likewise, if he says something good, then the just deeds will be attributed to him and he will be called a righteous (צדיק, *Tzadik*). However, his thought is abstract, and he may sin with it if he is ignorant; and then, he will transgress the ultimate intent. Yet, he is only judged on his actions, for if he thought to transgress, it makes no impression until he brings it to manifestation; and with good it is the opposite. This is alluded to by the Sages in the statement, “A good thought is joined to action by the Holy Blessed One” (*Kedushin* 40a). It is the concept of the attribute of mercy (רחמים, *Rahamim*). Therefore, the ultimate essence that is thought of and spoken of is not recognized without action, for the action brings the essence into manifestation according to that which is spoken and thought. To the one with good spiritual intelligence (*Sechel*) I have already summarized the mystery of the Commandments in these few words, according to the concept.

Part 'ו, Topic 'ב, Sign 'ב, which includes the essence of the benefit of the Commandments

[We will deal] concerning my statement that all Commandment are interconnected with each other and with the world eternally, for they are bound from one extreme to the other. This is entirely

a single man, like Avraham, and is placed in a personality; and the body of a man is as an additional witness that all of his limbs are interconnected. The verses in the *Torah* are the third witnesses that these [the Commandments] are connected to these [the limbs]. Know from this the secret of the essential benefit of every Commandment. Similarly, know from the mentioned interconnection the essence of the benefit of their interrelated reality. The benefit is then aligned through the intent either at the beginning of the idea, the middle, or the end, in all three or a combination [of them]. Only with the idea of the Commandment each Commandment is a world unto itself, and in turn the benefit of each Commandment is incurred initially for itself. Afterwards, it is possible that it will gain another benefit in that it is not limited, being that in the Commandment are numerous latent benefits according to the intent of *Ha-Shem* in His Commandment – may He be Blessed. It will be such that the primary benefit will be that which was ultimately intended by *Ha-Shem* – may He be blessed. This has already been hinted at by the Sage and master of the Guide [for the perplexed – the Rambam] in the reality of the sphere as it is expounded in the third section, and from there you should know it. In that the Commandments are interconnected it is already clarified the nature of their benefit in general, concerning the connection that is between them and between the knowledge of *Ha-Shem*. This is what the sages of blessed memory warned: “Be as zealous with a light Commandment as with a severe one” (*Nedarim* 39b).

Part 'ה, Topic 'ג, Sign 'ר, which includes the necessary reality of the benefit of the Commandment

It is known that the benefit of a Commandment is to channel the *Daat* (Knowledge) of a person toward the service of *Ha-Shem*, and to arrive at the intimate knowledge – may He be Blessed. If its reality were not necessary according to the nature of humanity, *Ha-Shem* would not have preceded it by the achievement [of Knowledge]. In that the benefit is the purpose of the Commandment, it is such that the reality of the resulting

benefit is more essential than the Commandment itself. This benefit is divided into known sections, some of which are in this world and some in the world to come. Thus, it is clarified for you that this connection is fused – i.e. it is the connection in the inherent reality of the Commandment and the connection of the inherent reality of its benefit. This is clarified and there is no need to lengthen its explanation here.

Part 'ט, Topic 'ג, Sign 'ג, which includes the reason for the necessity of the Commandment and its benefit in general

It is clarified that a person who achieves [intimate knowledge] of his Creator, guards His Commandments, and fears of Him, then for him it is appropriate to say that the world was created for his sake from one perspective. And concerning the One – Whom it is appropriate to say that the world was created through His means – it will quickly become clear the incredible reason why in His nature He brought before Him Commandments of an essential and beneficial nature. It is the case that the Commandments necessitate and regulate a person's Knowledge. There is no other creature among the living world that is capable and knows salvation as man does. Therefore, it was not possible without the Commandments, which complete the deficient and remove from the excess until all deficiency is restructured into a complete order. The excessive will be minimized and the minimal will be increased until their ways are balanced. This was all the Divine strategy in order to uplift the natural order including man's creation into a majority of upright and *Torah* modalities. Thus, all ignorant men will be similar to those with intellect until the ultimate intent of men is achieved and is manifest into actualization. After this becomes such, the meaning of every Commandment becomes clear as well as the benefit and the reason for the necessity of its reality – i.e. the Commandment and the resulting benefit.

Part 'י, Topic 'ה, Sign 'י, which contains the loss resulting from the absence of the Commandment

Thereafter, it is known that the ultimate purpose of a Commandment is to bring its owners to the life of the world to come; and thus, the loss in its absence is equivalent to the existence of its reality. This is alluded to in their statement, “Calculate the loss of a Commandment against its wage, and the wage of a transgression against its loss” (*Avot* 2:1). This means to know that, just as its benefit is great, the loss incurred from its absence is also great. How great is the loss of the Commandment, in that it causes you to lose the life of the world to come, which is a loss that is impossible to find once it is gone (and likewise the profit procured from it is never able to be lost for eternity)? Now that we have introduced the necessary ideas in the first two chapters, which were of great assistance in our intent, we shall return further to speak in the remaining eight chapters with the help of the Almighty (יְהוָה, *Shadai*).

The third part, whose signs are 'ל', has ' (2) parts and ' topics by the name 'י'

Part 'ג, Topic 'א, Sign 'ב, which includes the secrets of languages

Every language spread out amongst the nations must be understood as a reality whose intent in existence is not an expression of human nature. It is however in order to replicate the conceived subject of one *Nefesh* into the *Nefesh* of another. Then, with its five verbal expressions of the mouth, language is a ready tool for this replication in any language. This is concerning any chosen language. Behold, it is known and public to all that all the many languages are no less than seventy, for the multifold nations and all their numerous customs are no less than seventy. Moreover, it is not nullified if they are more than this, for this is close to true in any case. This is to say that if the nations were more, it would necessitate additional languages. We would then explain that which is accepted – namely, that there are seventy nations that are multifold. The idea of seven or seventy, and similarly all divisions of seven, can be expressed in plural [multiplicity] in our language. The distinction between nations would make necessary a difference in legal or religious doctrine, and in general linguistics and its written form. However, the concepts that remain in the *Nefesh* of each nation and in the *Nefesh* of its counterpart, in general and in particular, all come forth from one source. It is also possible to say of them that in general they are from one collective original intent. Yet, that which exists in it from the aspect of its nature will not fluctuate from this aspect other than incidentally. It is already known that the casual occurrence is mainly divided between the will and nature. The natural aspect cannot change from the side of nature. If it is so, [it might change] only rarely and by way of wondrous divine will – as with a prophet who justifies the truth of his prophecy through sections of the natural world, and not with the entire world, for it is negated. To negate the established nature is an impossible change, even if sometimes there will be a

necessary change without the intervention of a *Tzadik* (righteous one) or prophet. Nonetheless, all of this will be only from the aspect of the conception and understanding of *Ha-Shem*, and in the power of the essential communication and speech between man and *Elohim* (God). This is to make known to those who see that the fluctuation will occur in the earth if it will occur. It cannot be possible that the fluctuation will maintain a dissonance with the nature imprinted permanently upon it at its inception. Nonetheless, it will require a second fluctuation when it returns to its original nature and initial order. Upon its return, the wonder (פֶּלֶא) will be verified and established as being a true wonder.

There has already occurred in heaven a partial shift in a particular and non-general way, and not in a section of the multitude of bodies. This is to say that one star was altered from its nature. The upper physical body exists in its essence from the existence of the entity that is called “all” (כֹּל *Kol*) in the lower realm. Not only this, but the existence of this entity called “all” from our perspective is caused by the existence of the upper realm, for the upper realm maintains all of the lower realm. This is the case even though the reality of the part is [contained] in the whole and the whole in the parts, for there is never any essential change in the upper realm, even incidentally. This occurs only in the movement of the relative spatial entities according to the intrinsic nature of the spheres [planets]. All movement is an alteration, but not every alteration is a movement. So, the inherent reality of the distinctions among the nations is primarily a result of the modification of the position of the upper and lower realms. The entire world is in place intrinsically only the parts that are in need of space and time. Man is a whole; his parts are many and expand outward, as they are subsidiary to that which is both part and whole. It can be said that the first “whole” and the last part of the whole are equivalent; it is by this that it is called “particular man” (אָדָם פרטי) and “general [universal] man” (אָדָם כללי), which is the term for “race” [genus]. This can be called by the name “whole” (כֹּל), the entire whole for which there is no other whole. It is as a category of types for which there are no examples of similar

types. This can be called the section of name, which is the section of a section for which there is no lower division. It is the type of quality for which there is no lower quality with which to compare it or conceive it. If there is a type that is composed of multiple types, also the man among men is composed of many limbs. The only delineation between them is that the composition of the part of parts is made out of sections, and the composition of the man of men is attached to its sections. There are numerous bodies that are not joined and many that are joined. It is singular in that every man has an independent directing force, just as each limb has an independent directive force, and as these particular and collective forces have. The many divisions of the world have already been compared to the body of a man in its generalities and particularities, and in the unique faculty of speech. This is to say that he was likened to the enlightened world and not to any particular animal, for he embodies the intellect and is composed of multiple bodies.

In the first section of “The Guide” the divine master revealed this glorious secret. You should gaze there and understand it from there. Of all the complete men who are complete in their body, *Nefesh*, and intellect, you will find *Elohim* (God) with them – a singular reality Who enlivens all of them with a single influx that separates into levels. In that, the divine effluence is great beyond investigation, as it is from the side of those receiving it who are beyond investigation. If you imagine the pasts and presents occurring to the reality of man, it would be appropriate that this influx would be closer to the divine *Eloah* (אלוה, God) – may He be Blessed – than the influx imbued into the heavens with all of its details. These particulars are all [independent] entities that receive influx and are within the realm of investigation. There is no comparison between something that is capable of being investigated to something that is beyond investigation in actuality. The remaining of the intellect of man is beyond investigation, and the realities from the intellect of heaven are within examination. Therefore, it was appropriate that this ultimate unique action among all acts in existence should be related to the divine source *Eloah* – may His name be Blessed. Likewise, *Ha-Shem* choose the form of man to be His portion in His act more than any other existence among the supernal and lower realities. This is for his intellect. It is known

that the active intellect in us is the master of the worlds, and none of the independent intellects is aside from him. If this intellect inside of us is tenth, it is “all” and it is unique in the initial cause of all levels. Behold! His singular name is true for all eternity, as will be clarified.

In that His manifest act is last, He related His name to the last number; and in that He is the first of all levels, He is related to the first number; in that His act was in the form of a sphere that rotates circularly – as He is manifest in present, past, and future – this refers to the parts of man’s unique composition for which His name is related to the central number of the circle. The first number is the first extreme in the likeness of the first man. The last extreme teaches of the last number and is in the form of last man. The center between them teaches of the central unique number, which is five on one side plus five, and six on the other side plus six only from another side. It is in the form of man between the first particular and the last particular reality. For this the first and the last were one and one, and the middle two in the form of both of them, for they are also one and one united. If you rotate the circle, this allusion will flip and the two middle ones will be the head and end. And it will happen that the head will be in the middle, and that which was at the end will return to the middle. This is the mystery of the venerable Name.

Know that this primary reality preceded all nations and languages; and therefore, every nation cycles between governments from this one to that. It is inevitable that providence flips them from the form of the *Cherubim* to the form of the oscillating flaming sword, which resides before the Garden of Eden in order to protect the path to the Tree of Life. The shifting of the name obligates the shifting of opinions and forms, and the changing of the nations and their customs. Furthermore, any circular or straight movement is paralleled by an inverse form in the cycles of the unique Name. The substance of reality is likened to the substance of that name. The letters are the substance of speech. Just as the substance of reality is located in five places, which are the four elements and heaven, so too is speech in the five locations of the mouth. However, since the structures are some general and some specific, it was obligatory

that the realities would be some specific and some general. This is all a result of the Name whose movements are specific and general. It is likewise with the nature of languages, all of which cycle in equal measure with the first five movements. The three heavenly [moving] cycles are from west to east and from east to west, and their inclination is to the two extremities, right and left. Nevertheless, the cyclical movement includes all three and is essentially one, and the two foundational movements are from above to below and from below to above. Even though the straight movement includes both of them and is one, it remains that all movements are included in the type of types in the name "movement". From the realities in each language are necessitated the realities in the world. Since the matter of the movements is incidental, they need a director in order to channel them into the fitting substance. This director must be divided into two sections. One is as a director that dictates and is affected by that which is being directed. The second is a director that is unaffected by that which is being directed. This must be the letters with their corresponding vowels, where the vowel in each is the form of its movement. The third subject is that one of the melodic structures and melodies. They are to the letters and the vowels as the *Neshama*, for they are also moved at the moment that they direct them. However, their movement is incidental, and the movement of the letters is independent. All this obligates that there is an independent mover that is unmoved and is initiating all movement from without. This is to say that He is distinguished from them essentially and enlivens them consciously. This is the human intellect, which is the initiator of all languages. He is unmoved both essentially and incidentally. This is to say that the human intellect, which functions actualized in man, is that which alters the languages after they have become an understood entity to those who speak them. Also today, it is one entity; yet, it is not understood by all who speak, because of the dispersion of peoples.

As it was alluded to in the generation of the flood from the scattering (וַיִּפֶּץ) and from Babel (בָּבֶל), you will find this nation in India and (this nation in) Africa. Where one is expressly far from the other and one's language is agreeable to its surroundings, so also the language of the second fits its surroundings. This one does not see the other, there is no

business between them, and thus one does not understand the language of the other. It has already been clarified that languages are adaptive, whereas speech is instinctive and not adaptive. One's nature does not necessitate him to manifest all that he has in potential in the form of speech and action, where if they are not taught to a person they will never be known. This exists in the possible potential within a person and is not in the same form as in his youth or old age, where they exist as a positive potential to be manifest with no impediment other than the lack of a proper form. Therefore, these concepts will not arrive to a person through learning and practice, rather only from the nature of the knowledge of the craft. The understanding of speech are powers of the *Nefesh* in order to bring forth from potential into manifestation. If no one can be found to express them, then they will never be manifest. Since man possesses an intellect in potential according to his nature, if he learns he will receive, otherwise he will not. After he conceives each concept, and even if he did not learn and he conceived of it, after someone else who learned, it is possible to actualize an incidental act that imitates the [true] act when he lacks the learning. He may also join one act to another in order to give birth to a third act where everything is channeled from the natural idea. In this, you will find that even opposite peoples will know the language close to their own. It is possible that the knowledge will spread very much in one nation and less in the other, or very much in both. This can cause a person listening to believe that the one nation is the other, or if the knowledge of the other's language did not spread very far it will be easily recognizable the distinction between each people. In any case, distanced peoples will not understand each other's language.

Here we see that what occurred to language also occurred to the elements, even if the languages were affected by necessary adaptation and the elements by nature. Nonetheless, the cause of each of their incongruity is distance. This is as when an element has sections very close to its source; their relationship will be easily recognized. Thus, it was easy for fire to be transformed into air and vice versa, for their parts are close. Similarly is the case with water to earth and earth to water through their localized parts. The transformation of earth and fire is difficult in

proximity, due to the essential distance between them. This was obligated by the fact that the substance of the four elements was initially one substance for all four collectively. This also occurred with the languages themselves where initially they were also one collective substance. This is the general expression of speech whose parts are 22 letters. The dispersion has already caused that the chosen nation be spread amidst the entire earth and has forgotten their language; and now they speak according to the language that is closest to their locale. This is now a divine reason for the return of speech to the level of its previous splendor, when the unique nation is gathered in the special location. This ingathering will then include every language that exists in the world and will be a reason for all of them to once again speak a common language among them. Then, all languages will be combined into one composition. This is after all the ultimate purpose of language – to replicate the inner alignment of one *Nefesh* unto another. As time progresses, the masters of the specific languages will no longer be able to distinguish to which place each language is related, for language will no longer be divided. Then, language will be close to its original ideal, and it has already occurred in homes where they speak to the small ones in two languages; and they are accustomed to believe that everything that they hear is only one language. It would have been appropriate to expand more into the secrets of language, and it would have been possible to reveal many awesome secrets, but it would require lengthy introductions and preparations in order that you would see the truth of their mystery in clear wonders. It is enough until here what has been said concerning the intent of this small composition.

Part 'ל, Topic 'ב, Sign 'ן, which includes the secret of the choicest language of all languages

Here, it is already known by several topics of language how the divine influx activates them all and is the cause of their existence.

It is also what manifests them from potential into actual. After this is the case, it must be clarified whether all of them are equal to Him or not. All of them are His expressions; it is known that from His perspective they are all equal, and they are also equal to Him in their existence. Their substance is the collective speech that is what gives the specific form, which are the ideals grasped from the speech. Also, if the understanding is equal, then everything is equal; yet, the distinction that exists between the languages will be in the same form as the distinction that exists between the nations, and in the form of the distinction that exists between their written texts. The intellect of a nation is known from its teachings, dictates, and laws that are more than just another; this is more honorable before the One Who enlivens all. Moreover, the more a nation is distanced from religion collectively and the more then it is distanced from the One that is the First Cause of the influx of religion, which is the divine influx that enlivens the collective speech. It is already publicized to the nations that our nation was the first to receive the *Torah* from the mouth of Severity, and no nation disputes this. That which is universally accepted and publicly acknowledged does not have to be proven. Therefore, the one whose relationship to the ultimate Giver of life is higher than his counterparts, also his language will be higher than the other languages. The witness to this is that all that was spoken and all that was commanded to be written was done so in the language of that unique nation. Not only this, but also that which was commanded to be written was written by His hand onto the two tablets of the covenant. It is the case even if you take the simple understanding alone, or if you suffer both the revealed and concealed aspects together. They both will be true, or one is true – that it was written in the “holy tongue” (לשון קדש) whose transmission is maintained until today. If you say that it is a true statement only that this nation was not deserving that level, that they exchanged their customs and commandments, and that some have replaced their writing, the one who says this admits of himself to their [exalted] level, the level of their language, and also their written form.

After admitting to the essential point, he may come to challenge it now after seeing deficiency in the levels of tradition concerning

it. If we were to not challenge concerning the sensed lack and to deny this, we would not be able to come to the true idea, for this sense precedes the idea in nature. This is the case even though the idea is greater in level than the sensed understanding, as it was clarified in the five introductions. Moreover, we will also admit to the truth of the lack in the levels of transmission [of the language and script]. This is however not by way of exchanging one for another. It can be likened to a person who has a nice pearl and wants to pass it on to his son. So, in the course of time that it took for the father to educate his son about jewels, so that his son will recognize the value of the pearl in the same way as the father, the son angered the father. What then did the father do? He did not want to give his pearl to another person and lose his inheritance, in case his son returned and appeased the father. He then threw it into a pit and said, "If my son does not return, I do not want it; and if he does return, I do not want him to lose it". As long as he does not return, it will be cast into the pit; and if he ever returns, I will raise it out of the pit and return it to him. And as long as the son had not returned the servants of the father came each day and angered him. Each one would come and gloat that his master had given him the pearl. The son was never fearful, for he had no Knowledge. After a time, the servants angered him such that he returned and the father forgave him, raised the pearl out of the pit, and gave it to him. When the servants of the father saw this, they immediately prostrated themselves from the shame of the lies that they had told the son. And they were overwhelmed with the effort of apologizing and winning the forgiveness of the son. This is what has occurred to us. For those that say that *Ha-Shem* has exchanged us we have no response, as long as we are not in favor with *Ha-Shem* after our transgressions. Yet, our return will come when he returns from his exiles. And there will be great shame and disgrace because of us, when they see that *Ha-Shem* has returned our freedom. For that shattering and for our transgression we were lashed and cleansed upon their completion.

Because today we are not on the level that we yearn to return to each day, the dispute still remains concerning to whom is the love and the truth. Is it with us or our enemies? And it remains until the great resolution, which comes when the pearl is raised from the pit and given to whom He pleases, either them or us.

Then, the truth will be refined in the essential clarification; and the love will return to those who are fit to inherit her and are called sons. All jealousy and hate will be removed, and all illusory thoughts will be nullified from all hearts. All men will see other men from other races as brothers, and each one will see the other as himself – a multitude of limbs that are ultimately one [body]. Every particular will be like the whole. As well, many will wander, and the Knowledge will be expanded until one man will not need to teach another the knowledge of *Ha-Shem*. “For the knowledge of *YHWH* fills the earth as the water fills the sea” (Isaiah 11:9). After this is the case, all will acknowledge that the choicest of all languages is the holy tongue [Hebrew]. Therefore, I will make known that which was made known to the prophets concerning the mystery of the ineffable name. It was not revealed to any other man amongst the entire human race. Nature dictates that *Ha-Shem* chooses one thing unique amongst all the particular matters as He chooses the earth from all the planets. There were seven firmaments created by the Holy Blessed One in His world, and from them all He chose earth to be the throne of the glory of His Kingship, for it is the seventh; yet, the name earth is borrowed. Consider that of all the stars in the sky *Ha-Shem* chose the sun above the others, and it seems from the elements that fire is the choicest and highest of them all. It seems as well from the types of metals that gold is the finest of them all; and among the animals that swim the whale is the uppermost of them all; and from the trees it is the date tree; and of the flying creatures the eagle is the highest of all; of the animals that walk the ox is the highest of those [domesticated] animals; and of the beasts the lion is the choicest. And above them all is man, above man is Israel, from Israel it is the tribe of Levy, and from the tribe of Levy it is the Cohen prophet. Here, I have already clarified the intent that was desired to be made known in this third section – that the choicest of all languages is the holy tongue [Hebrew].

The fourth part, whose signs are 'מ'נ'ס'ע'פ', has five parts and five topics signed by the name 'ש'מ'ו'א'ל'

Part 'מ', Topic 'א', Sign 'ש', which contains the concept of the creation of man

The “Book of Formation” testifies that three things were created with the 22 letters. The first is the World (עולם, *Olam*), the second is the Year (שנה, *Shana*), and the third is the *Nefesh* (נפש, [lower] soul). The “World” is fire, water, and wind; it was created with אַמ"ש. The seven orbital planets were created with ב'ג'ד', and the 12 [zodiacal] constellations were created with ה'ו'ז'ח ט'י'ל'נ ס'ע'צ'ק. This is the general picture of the world and its details. The “Year” is created from the “World”, which is hot, cold, and humid [lit. filled] – which were created from fire, water, and wind with אַמ"ש as well. The seven days of creation were created from the seven planets, and also with ב'ג'ד' כ'פ'ר'ת. The twelve months of the year, which are created from the 12 constellations, are with ה'ו'ז'ח ט'י'ל'נ ס'ע'צ'ק also, and this is the general form of the year with its particulars. The “Soul” was created from the “World” in the general “Year” and its parts, which are ‘head’, ‘stomach’, and ‘body’ – which are also created from fire, water, and wind with אַמ"ש as well. The seven gates were [created] with the seven planets in ב'ג'ד' כ'פ'ר'ת, and the 12 customs with the 12 constellations in ה'ו'ז'ח ט'י'ל'נ ס'ע'צ'ק. The “World” and all that was created in it is independent. The “Year” and all of its parts are incidental. The *Nefesh* and its parts are physical [realities]. Furthermore, three things were created from the attributes called ‘primary’, ‘elemental’, and ‘foundational’: heaven, earth, and atmosphere [lit. air]. These three are also physical. Whereas the heavens are simple, refined, and pure in the likeness of the fire, the earth is a composition and more dense, like the water; and the atmosphere is in between as a joint similar to the form of wind. And so, the *Teli* (תלי, the original

serpent) is in the world as a king on his throne; the planet is in time as the king in his state; and the heart is in the *Nefesh* as the king at war. Now, the *Teli* is in the image of a continuum whose head reaches the first constellation and whose tail reaches the seventh, section by section, from 180 to 180 degrees from the 360 degrees with which the globe is divided. His head is merit, his tail is guilt, and his heart determines between them. Now, the globe is in the form of a circle with two extremities, the center being the equalizer between them. The *Nefesh* is one force in addition to the essence of the body. It vitalizes the body essentially and is incidentally moved with it. This force dwells in the heart, is the form of the heart, and is therefore called “heart” (לב). The *Nefesh* is also called by the name “blood” (דם, *Dam*). The heart is maintained by the power of blood. The blood is the first reality created in a man; therefore, *Adam* (אדם, man) is spelled with *Dam*. Also, imagination (דמיון, *Demion*), earth (אדמה, *Adamah*), form (דמות, *Demut*), and quiet (דממה, *Dememah*) are all derivative words. Each one of these is distinct from the other according to its concept, and also unified with them all by way of allusion [*Remez*].

Now, the initial reality of man is incidental. It is cold (קר, *Keri*), which is the name for spilled seed – which is a white seed. Since it is seed, it is joined by name to all seed; the incidental white is the secret of the white snow, and the allusion is, “the work of sapphire brickwork (לבנת)”; and in the upper worlds it is the image of sapphire stone in the form of a throne. The one is related to the name for ‘stone’, and the other one is related to the name for ‘white’. One who becomes confused calls the brick a stone. The brick is relatively weak, for its substance is easy to imbue and form, and easy to manipulate and lose. It is an adhered construct by way of artificial force and is manipulated by the hand of man. It is relative to the original lower matter. The nature of a stone is a strong, for it is a hard substance to manipulate and form. It is difficult to alter and hard to lose it. It is structurally maintained by a natural force, a force that is not felt and not conceived; yet, it is comprehensible. This is the nature of the original supernal matter. This has already been

alluded to by *Ha-Shem* in the place that teaches the mystery of the form of intimate human knowledge in the saying, "The entire earth was one language with unified speech" (Genesis 11:1). This comes to teach that comprehension exists in man in the faculty of speech that is in him, and also that the active will (כוונה, intention) should be equal through all of his powers, which are infused with it from one single equal understanding; and the speech should be complete with no contradictory Knowledge. This is the secret of one language and unified speech. It is also alluded that these forces have movement from the place of light; and from there they descend. This is said, "They traveled from the Primordial One (קדם, *Kedem*) and found the valley" (ibid.). The sages also alluded to this in their statement, "They traveled from the origination of the world" (Midrash Rabba 38:7). This is the light of the intellect, which is related to the east, for from there the light emerges into the world. And the name for east is *Kedem*; and the verse continues saying, "They found the valley in the land of *Shinar* (שנער)". It is expounded on this verse that *Shinar* is the land that was shaken (שננער, *ShiNaaru*) by the waters of the flood, as in the verse, "And *IHWH* shook Egypt". I have a tradition that this is an allusion to the return of the powers of enlightened comprehension to the young girls in the place where the young girls reside. Thus, it is said, "They returned in her (בה)", i.e. they never left the way of the young girls and the insane. This is the time of the disorder of the power of speech. "Therefore its name was called *Bavel* (בבל), for *Ha-Shem* confused (בלל) the speech of the entire earth". Then, the original intent of divine understanding was lost. Therefore, it was said to hasten the idea of the ingathering, for the ingathering is the cause of the reordering of intellect and the interrelation of all forces where one will be pulled after another's order. Dispersion is the devastation of active will and thoughts. After the true comprehension was distanced from them, the brick was to them as a stone, and matter was their substance, how is it possible to build places of ingathering like cities that are the place of collective powers? The tower is then the place of rule over them, which is the place of the power of speech that is related to the head. This is alluded in the statement, "A tower with its head in

the heavens". This implies that if there were a disruption of the active will it would be impossible to achieve the desired goal. It is inappropriate that one who seeks divine comprehension should do so for the sake of aggrandizing his own name or receiving some benefit from it, which is insincere service. Therefore, it is dictated by the intellect to not grasp anything at all and be punished so that his powers are unable to interrelate properly. "Come, let us descend and confuse their language so that one man should not hear the language of the other". This is all the case even after alluding that the *Torah* never leaves its simple understanding.

Now, as this incident does not force us to believe that it was a metaphor – and it is in no way according to its simple understanding – we will first understand the simple perspective when there is no intellectual impediment, and afterwards we will expound what is possible in the hidden way. Everything that is expounded according to the hidden ways expresses to the exceptional man a deeper wisdom with a greater benefit than the simple way. The simple exposition was written for the masses that contain no measure of Knowledge with which to discern the truth from the deceit. This does not benefit one who possesses Knowledge and seeks extraordinary success in the powers of speech. For [how could he], if one thousand men died after their births and each one lived one thousand years with one thousand incidents occurring to each one? Moreover, some of them procured benefit, some punishment, and some deficit; yet, to each one there was a complete experience even without punishment. These ascended and these descended. Yet, to what benefit is this entire epic story of the masses to one unique who knows the ways and functions of reality? Therefore, he will request from those things that which is of benefit to him and will answer to that which is there. It is known that the author intended to fulfill two extremes with his words wherever it is possible through the allusions in these words. Now, we have distinct testimony from the dispersion of the nations; and from the division of their languages we have a comprehended testimony that this incident is as the simple understanding. The gain from this is the knowledge of the ways of punishment that come from *Ha-Shem* through His providence over the collective

reality. This is manifest according to their actions, speech, and thoughts, as all three are included in this case. However, the benefit for the exceptional in this is to grasp the hidden allusions in this by means of his comprehension. This is his gift and his punishment, and in relation it is less than that of the other form. These are spiritual and these are physical, and we have not included this idea in our present words other than to arouse the minds of the enlightened to seek the truth of the matter. This composition was only written for masters of the intellect, who have received general introductions in the traditions of the *Torah*, which is actively in relation to *Ha-Shem* – may He be Blessed.

Originally, our topic was the formation of man and the powers of speech that are in him ready to receive the divine comprehension and express it manifestly with the influx of the intellect that is imbued to him while he is still a physical entity. We must now elucidate the secret of the matter (חומר) of formation; and therefore, we included the general idea of the generation of the flood in the form of a side note and a small hint. We will now return to say that the natural formation of humanity dictated that man would be the last of all formations. In addition, in man would be included all of the combined powers, whether subsidiary or intellectual. All of these were further divided into physical and spiritual, and existed in him both in potential and in manifestation. That which existed in him in the form of potential power is divided into two sections: close potential and far potential. The reality of the limbs teaches of the reality of close or far actualization. The body, the potential body, lacking a body, or lacking the potential of the body, this is an inherent division. Also, anything that exists whether felt or perceived testifies to the reality of its formation and actualization, and illustrates its essential nature after the proper examination.

We have mentioned that the entirety of reality is contained within the form of this unique and perfect man, and it is our Knowledge that from him we may come to know the entirety of reality. Now, we will investigate his subject in general and in particular, and it will be enough as if we had examined the whole, for he contains the whole. In that, this is the final

formation, and he is everything essentially; and all compositions ultimately resemble their Creator – may He be Blessed. They may arrive at the essence of simplicity where there is not in His essence any composition whatsoever, neither essentially nor incidentally, nor through comparing Him to any other thing, nor any thing to Him. All things exist from the truth of His existence. They are all potential realities from the aspect of themselves, and they are inherent realities in relation to their cause. He is an inherent reality in relation to Himself. Because of this, it would be appropriate for Him – may He be Blessed – to oversee man from both sides and be the balance between his different aspects. He is the singular reality from the aspect of utter simplicity in a man, and He is the expressive power called *Nefesh* – the other side being the side of composition in a man, which is the physical entity called ‘body’. The balancing force is the intellect that is imparted onto them and is distinct from them. The speech is associated with both, in the body, and with both in the *Nefesh*. Thought is also divided into two in both of them: one is intellectual and spiritual, and the other is perceived and physical. Also, action is divided into two: good and evil.

Now, the speech that is present in the mouth is divided into six sections, which are six extremities that are truth, falsehood, good, evil, blessing, and curse. The ancient ones have already said that even these six are divided into further divisions. His name is the intermediary between truth and falsehood. He is called ‘the intermingled’. His section is further mixed into sections. It is known that there is no truth more than truth, and no inaccuracy beyond falsehood. Nonetheless, there are things that are neither true nor false. There are things that are close to truth and far from falsehood, and close to falsehood and far from truth. This is because truth and falsehood are two extremities for which there is nothing beyond them of their nature, and they are two essences. This is the case even though truth has existence and falsehood does not, whereas an intermixture is centered between the two extremes and will be divided to one side closer or farther. The one extremity is called ‘entirely true’, and the other extreme is ‘entirely false’. The middle is ‘half true and half false’, wherein its sections are either ‘mostly true or mostly false’. It is known that speech is an existent reality. If it exists in reality

like we have related about speech expression, then the name 'truth' is related to this reality from its aspect of existence. It is also possible that speech can come to elucidate an existent reality, and this reality has no existence according to expression. This will then be accounted to falsehood, when the nature of the reality is not accordingly expressed in speech. If an expression were divided concerning two realities, where one is present and the other absent, it will be expressed in speech as halves. The present half will be related to truth, and the absent half will be attributed to falsehood. This is also the case concerning majorities and minorities, wherein everything will be determined by absence or presence. In addition, good and evil, blessing and curse will be understood through the expression concerning truth and falsity, and their parts. Also, thought is this way; action is however composed of good and evil. Truth and falsehood are attributed to it only incidentally. It is as saying that someone wrote a book, and it happens to be true or false by chance.

And similarly for thought itself, but action is composed of good and evil. Truth and falsehood are its attributes only accidentally. It is as saying that someone wrote a book, and it happens to be true or false by accident – meaning that it applies to the action and the effect, whether the action as implied by the deeds of the actor fits the effect or not. But if you say that someone did something, the topic of truth does not apply to this, even though he actually did it. But if you say that he did good or evil, that applies to the action, which is good or evil, and the actor who did good or evil. However, concerning the thing itself, if it exists, then it applies to it that it is true that it exists, and it is true that it has this form or that. Thus, truth applies only to the existing object and its existing attributes. And falsity only applies to their opposite. However, concerning reality in general, the topic of it being good applies to it on account of the action, and the topic of the indication of necessary existence applies to it, which is truth.

And the action also refers to the intention of the actor, as it is said, "And God saw that it was good" (Genesis 1:10), etc. And thus, when it is spoken of something that exists without the intentional design, it does not mention, "That it was good"; and that is a great secret that is understood from the second day [of creation]. And do not be misled by the fact that it is said, "Let

there be a firmament within the waters” (ibid. 1:6), etc., and by the saying, “And it was so” (ibid. 1:9), etc. – which indicates intentional design, for the lack of the expression “That it was good” does not appear because of something that exists out of the two types of water. And its existence makes the firmament necessary once it has been revealed into existence; and so, it became revealed between the upper and lower waters. And that was alluded to on the fifth day, which is the partner of the second day, as on the second day was the action of water; and on the fifth the products of water [came into being]. And the potential was created and produced on the second day; and the indication for this is the written form of *Taninm* (תנינם, dragons or crocodiles in short script [this alludes to the creation of evil]); and whoever perfected what was not good and made it good had been created from the rib. And evil was intertwined with good, as indicated by “The Tree of Knowledge of Good and Evil” (Genesis 2:9). And the second indication is [given by *Chazal*, our sages of blessed memory]: “As soon as the woman was created, *Satan* (שטן) was created along with her” (Bereshit Raba 17:6). “And *Satan* arrived also among them” (Job 1:6), but its arrival was unintentional; and it came on top of Eve after it had been with her, but not on top of her. And it laid an unclean and impure force upon her, and that is accident (מקרה, *Mikre*), which is the nocturnal emission (מקרה לילה, *Mikre Laila*) – which is called *Keri* (קרי, emission of semen); and it is filth, a putrid droplet, for the middle droplet had congealed. And that secret reveals to you the power of a *Chartum* (חרטום, [an Egyptian] sorcerer), a magician, and a Chaldean, for the end of the putrid droplet is regret (חרטה, *Charata*). And He created it with a stylus (חרט, *Cheret*), and the indication for this is, “He shall bruise your head, and you shall bruise his heel” (Genesis 3:15). And the topic of Ur Chaldeans is known. And according to what I have indicated, if you wish to have true conceptions, contemplate the created beings, the letters with which these were created, their vowels and tune signs, their motion, names, numbers, parts, the parts of their parts, their original composition, and the one that is doubled many times. “And then, you will understand the awe of

YHVH (יהוה) and find the wisdom of *Elohim* (אלהים)” (Proverbs 2:5). And it is impossible to talk lengthy on the matter of the creation of Man, for the *Chochma* is endless, but indications are sufficient. And these are that his head is in the image of the spheres and what is above them; and from his chest and below he is in the image of the lower world in which he was created and from which he was formed, in the mystery of incest, in the secret of the spilling of blood, and in alien worship. Therefore, in the male who governs, rides, and performs this action upon the effect, comes the secret of the *Brit Milah* (ברית המילה, the covenant of circumcision), which includes them all: Alien worship, spilling of blood, and incest. And that is the covenant that God signed with us – for we are the seed of Abraham His lover and the seed of Israel His servant – in order to cut off from us these three severe transgressions of the *Torah* that came to us at the time of our creation from existence in the lower world, which *Ha-Shem* has no desire for. This is just as mankind has no desire for what they excrete after they eat – only nature forces them, and the covenant serves to commemorate this. For if a person comes to the point of performing one of these transgressions, let him remember the *Brit Milah* upon him, for which the seven superior primary ones serve as witnesses. And these are the seven days of creation, and following them everything that was created in them. And the day of the time of the *Brit* comes after the [first] cycle of seven days, and it is the eighth day. For that is the day in which he was created and born, the day of his creation (בר״תו, *Briyato*), and the day of his *Brit* (בריתו). For if it took place before, it would be on the day of his *Brit* and the day of his creation; and so, even though he did not withstand, the created beings would not serve as witnesses; and it would have been proper for him not to be sentenced on certain days, and that he would have immunity in some parts of the world. And he would have periods in which he could sin and not be punished. And if it were to happen after the eighth day, it would need to be on the fifteenth day after the birth. For existence is revolving from 7 to 7, in the secret of the seven *Sefirot* (ספירות, divine emanations) that revolve through the attributes of *Ha-Shem*, with which He judges His world. And [if the *Milah* happened on any other day] the 7 would be divided:

Some would have purpose and some would be in vain. And the reasons that the *Rav* [i.e. Maimonides] gives for the *Milah* are known in the *Guide* in the third part: “And therefore it happens on the eighth”. Know them from there, for they take on a different form, which is also noble and honorable. Indeed, over this *Ha-Shem* said, “And I will call heaven and earth to witness against them” (Deuteronomy 31:28), and everything that is derived from this.

And these three offenses came to indicate the three *Sefirot* that are known in *Kabbalah*, which are *Machshava* (מחשבה, thought), *Chochma* (חכמה, wisdom), *Bina* (בינה, understanding). And these are *Chochma*, *Bina*, and *Da’at* (דעת, knowledge), and the three of them indicate what should be believed about *Ha-Shem* – may He be blessed. For *Chochma* decrees not to perform alien worshiping; and *Bina* decrees not to spill the blood of one who is created in the image of God; and *Da’at* decrees not to commit incest [and adultery] to switch a force with an alien foreign force that is not of its species. For human nature is such that a husband and wife are as the whole species, and each man is a separate species; and if he switches, it is as one species switching for another. And that is contrary to nature, let alone to *Da’at*, which follows nature. And his partner is in the image of his own flesh and blood, and any other is alien to him. And *Ha-Shem* signed a covenant not to approach the alien and to escape the uncircumcised. And therefore, it was indicated during Passover, which came in order to distinguish between the bloods, that “No outsider shall eat it” (Leviticus 22:13); and also, “No uncircumcised person shall eat it” (Exodus 12:48). And during sacrifice, “But the outsider who comes near shall be put to death” (Numbers 18:7). And the uncircumcised is an outsider to *Ha-Shem*. And the secret is that any heart that is too thick to receive is alien to Him; and therefore, He clearly commanded, “Circumcise the foreskin of your heart” (Deuteronomy 10:16). And this came during a discussion of repentance, which is the cause of redemption and the secret of the gathering. “And *YHVH* your God will circumcise your heart and the heart of your descendants in order to love *YHVH* your God with all your heart and with all your *Nefesh*, that you may live” (Deuteronomy

30:6). And it is said, “That you may live”, in order to indicate that the revealed *Milah* is the cause of the *Milah* of the heart, and the *Milah* of the heart is the cause of life in the world to come for the heart and the *Nefesh* that love *Ha-Shem*.

Part 'ג, Topic 'ב, Sign 'מ, which contains the topic of the 22 letters

It is written in *Sefer Yetzira*: “22 foundational letters, 3 mothers, the letters *Aleph Mem Shin* (אמ"ש), seven doubles, *Bet Gimel Dalet Kaf Peh Resh Tav* (בג"ד כפר"ת), and 12 simples, *Heh Vav Zayin Chet Tet Yud Lamed Nun Samech Ayin Tzaddi Kuf* (הו"ז חט"י לנ"ס עצ"ק) (2:1). And it is written there that these 22 letters are the ones with which He created everything. As it is said: “22 foundational letters, He engraved them, carved them, weighed them, transmuted them, permuted them, and with them He created the *Nefesh* of everything that He created and is going to create” (2:2). And it is further said: “22 letters engraved in voice and carved in *Ruach* (רוח, wind, spirit), fixed in the mouth in five places” (2:3). And he mentioned the place of their origin and pronouncement according to their existence. And it is said that they are fixed in a sphere in 231 gates, and in everything that follows you can understand the rest from there. Now, the author of *Sefer Yetzira*, whoever you wish him to be, comes to inform the God fearing and those contemplating His name that the 22 letters are the foundation of speech, which is the tenth sphere, i.e. the sphere of the letters; and it is the most excellent sphere and primary in its level; it existed prior to any other sphere in existence. And that is the sphere of the *Torah* and the *Mitzvah*, and all who are above and below are governed according to it. On this sphere it was said: “By the word of *YHVH* the heavens were made, and all their hosts by the breath of His mouth” (Psalms 33:6). And the author of *Sefer Yetzira* called it the first *Sefira* and said, “One, the *Ruach* of the living *Elohim*” (1:9). And he said, ‘Voice, *Ruach*, speech, and that is *Ruach Ha-Kodesh* (רוח הקדש, the holy spirit). And he also called it the second *Sefira*, saying “Two, *Ruach* from *Ruach*” (1:10). So, the

term '*Ruach*' is common to two concepts, for the first speech is internal – and that is *Ruach Ha-Kodesh* – and the second is external – and that is the faculty of speech. And the secret is, “And Adam [or Man] became a living *Nefesh*” (Genesis 2:7). And the *Targum* (תרגום, translation of the *Torah* to Aramaic) translates, “A speaking *Ruach*”, from which you can understand the secret of speaking *Chayot* (חיות, living beings) of fire, which are sometimes silent (חשות, *Chashot*) and sometimes speaking (ממללות, *Memalelot*). And that is the *Cha”sh Ma”l* (ח"ש מ"ל), spelling *Chashmal* – the electrum seen by Ezekiel the prophet [this is based on *Chagiga* 13b]): *Chash* – quick motion – *Mal* – ceases all motion. And also, *Chash* is silent, a sign of *Cheshbon* (חשבון, calculus, computation) and *Machshava* (מחשבה, thought). *Mal* is speaking, a sign for words (מלות, *Milot*). Add up their ends [i.e. the final two letters of *Cheshbon*, *Machshava*, and *Milot*] and you will find *Bonot* (בונות, building), an allusion to “Two stones building two houses” (*Sefer Yetzira* 4:12), etc. And it is said there that with [or in] the second *Ruach*, which is created from the first, He engraved and carved 22 letters. And all his words are meant to point out that the *Sefirot* are ten; and they are the first principle, and the closest thing to them in existence are the letters. And these two topics together are called the 32 paths of the wonders of *Chochma*, and it is said that with them *Yah* (יה) *YHVH* (יהוה) *Tzeva’ot* (צבאות) engraved His name.

And let me explain to you this secret. And know that the name *Yah* is the most excellent and distinguished of all the names. Its spelling too is the name itself, only the one is of 2 letters and the other of 4 letters. And just as the first is written as half of the name, so you should set its second half apart. So, the beginning would be *Yah*, which is the first half, its middle would be *YHVH*, which is the whole of it, and at the end would be *Veh* (וה), which is the second half and what remains other than the first name. And then, the whole thing would contain two complete names. Only through their combination and separation do they reveal the secret of the topic that is called by that name. Write it in this form, two separate halves and the middle complete like this: *Yah*

YHVH Veh (יה יהוה וְה). Now, divide the eight letters equally 4 and 4, and you will find the explicit secret: *YHYH* (יהִיָּה, will be), *VHVH* (וְהוּהָ, and is). And combine further the last half with the first half, and make the last one first and the first one last. And you will find that at first it becomes *YHVH*; and after it is inverted from head to end and from end to head, it indicates *VHYH* (וְהִיָּה, and was).

Combine the first two with this third one and make them into three segments of four letters each, and you will find that their secret is “Will be, is, and was” (יהִיָּה וְהוּהָ וְהִיָּה). Take the last two letters and put them in front of the first segment, and you will find the secret explicated in 6 letters, 6 on one side and 6 on the other. And this wonderful allusion is enough for you at this point, for this secret will be completed in more detail below with the help of God. However, this comment here was meant to let you know the first level of the names that are not erased is this honorable name, and the last level is the name *Tzeva’ot* (צְבָאוֹת). And the author of the book combined the first level with the last. Indeed, only three levels lie in between them, and these are *Adonai* (אֲדֹנָי), *Elohim* (אֱלֹהִים), and *Shadai* (שַׁדַּי). And *El* (אֵל) and *Eloha* (אֱלֹהָ) too belong to the topic of *Elohim*. And the combination of *El* with *Veh* was sanctified in an inverted form in the topic of *Elohi* (אֱלֹהִי, divine); and the combination of *El* and *Yah* was sanctified as a double *Eheye* (אֶהְיֶה); and [the combination of] *El* and *Yah* was also sanctified, and concealed in the name of *Elijah* (אֵלִיָּהוּ) and in the allusion of *Elohi Ya’akov* (אֱלֹהֵי יַעֲקֹב, the God of Jacob); and it is a double *YHVH*, and each half contains wonders. And so with the general makeup, the particular details, and their combinations and separations, for through them the secret of the explicit name will be known in truth. And the name has already risen to five letters in two levels, which are *Elohim* and *Tzeva’ot*; and thus, they became ten, and *Yud* (י) is thus ten; and every name that is attributed to the name will not escape, having a letter from among the letters of *AHV”I* (אֶהְיֶה), which are the four soundless letters [when they serve as

vowels]; and they are called 'the letters of concealment' from which the substantial holy name is made.

Now, write the aforementioned ten letters, five above and five below with some space between them like this:

אלהים (Elohim)
צבאות (Tzeva'ot)

And if some intellect is found in your skull, you will easily understand their explicated secrets. And from the secrets of males and females you will realize the topics alluded to here. And with what we indicated already and what you will hear afterwards, you will know that everything depends on the 10 *Sefirot* of silence and the 22 sacred letters.

Part 'ט, Topic 'ג, Sign 'ו, which contains their divisions

Now, the topic of the division of the letters indicated in *Sefer Yetzira* is a triple one: The first three, which are *Aleph Mem Shin* (אמ"ש), the second seven, which are *Bet Gimel Dalet Kaf Peh Resh Tav* (בג"ד כפר"ת), and the third dozen, which are *Heh Vav Zayin Chet Tet Yud Lamed Nun Samech Ayin Tzaddi Kuf* (הו"ז חט"י לנס עצ"ק). And that is the division according to the *Yetzira* (יצירה, formation). And the first letter among them in straight alphabetical order was taken and made a primary element, which is the beginning of all numbers; it has no number before it, for prior to one what can you count (1:7)? And the three levels, which in reality are the elements, the starts, and the astrological signs from which everything was made, were in the likeness of the letters and divided accordingly. This is because these three numbers are interrelated in their revolution, for when you square [multiply] these 3 numbers with a factor of 3 you will discover their secrets. How so? 3 times 3 is 9, and 3 times 7 [is 21]. Add up

9 and 21 and you get 30. And 3 times 12 is 36; add 30 and 36 and you get 66. Divide it according to factors of 3 and you get 'sphere' (גלגל, wheel = 66). And its secret is [=] 'was, is, will be' (היה הוה ייה) in the secret of ten letters, which are the 10 *Sefirot*; and they are 6 times 11, and their sign is, "Where (ו"א, *Va"i* [6x11]) is the place of *Bina*" (Job 28:12). Do the same with 7 and they will come to 154. Add 154 and 66 and the result is 220, which is 20 times 11. Do this with 12 as well, and they will come to 264. Add that up with 220 and the result is 'my knowledge' (דעת"י = 484); and its secret is [=] 'by your script' (במכתב"ך) [=] 'your essential order' [or 'put yourself in order'] (סוד עצמ"ך). And that is the number that revolves on 22 letters, which are squared with themselves; and it is their root, 22 times 22. And they emerge from *AHV"i* (אהו"י = 22) times *AHV"i*, and they are 484; and the sign is, "I will make a ransom (פד"ת = 484) between My people and your people" (Exodus 8:19), which lacks a *Vav*. And the following is also in its secret: [=] 'Time was arranged in a sphere [or wheel]' (בגלגל"ן הזמ"ן); or say: [=] 'The order of time is in the spheres' (סד"ר הזמ"ן בגלגל"ם). Now, the year is born from their arrangement, which is one of the parts of time in the sphere. And the secret is, [=] 'In blood and in *Nefesh*' (בד"ם); and it is [=] 'A wheel in your heart from the glory of your God' (גלגל"ל בדמך מכבד אלהיך); and it is 11 times 'blood' (דם = 44), and the secret is, 'If that is sufficient' (א"ם ד"י, a *Tzeruf* of the letters for 11 – א"י – and 'blood'). And the topic is that after it comes into existence, its existence is enough to combine it with the general substance [or speech]; and that is the letter *Shin* (ש" = 300), which includes the single first *Sefira* called [=] '*Ruach Elohim*' (רוח אלהים, the spirit of God); and its secret is [=] *Matzpatz* (מצפ"ץ), which emerges from *YHVH* in the transformation of *Atbash* (א"ת ב"ש, where the first letter is exchanged with the last and so on). And that is an allusion to the three levels: Singles, tens, and hundreds. For 3 squared is 9, and 3 multiplied by 30 – which is 300 by way of combining it with 10 – in the same way is 90; and together they are 99. And

multiplied by 300, over its very root, it is 900; and they are 999, which emerges from 333 (גל"ש), whose secret is 'snow' (של"ג), *Sheleg*), as indicated by the snow under the Throne of Glory from which the dirt (עפר) is made, which is called 'earth' (ארץ), as it is said, "For He says to the snow: Become on the earth" (Job 37:6). And the secret of 999 is [=] 'a drop of semen' (שכב"ת זר"ע), and it is [=] 'the crown in the [astrological] sign' (כת"ר שבמז"ל). And every *Shin* ('ש = 300) is [=] 'a [natural] impulse' (יצ"ר), and for that [=] 'the script [became] the master of the heart' (מכת"ב ש"ר); and 'the script is the guardian of the heart' (כת"ב שמ"ר); and 'the script is the guardian of the heart' (הל"ב), and the secret is [=] 'a fire revealed in the moon' (א"ש יר"ה מתגל"ה), [=] 'the moon revealed in fire' (המתגל"ה ביר"ה), [=] 'the moon revealed in fire' (בא"ש). Thus, some inner secrets of the letters were revealed to you, and that is the indication: Everything is 'matter beginning in form' (הכ"ל חומ"ר התחל"ה בצור"ה); [=] 'form begins in matter' (צור"ה התחל"ה בחומ"ר). And know this, and from this you shall know that *Metatron Sar Ha-Pnim* (מטטרון שר הפנים), master of the interior), who is the *Sar Tzeva'ot* (שר צבאות), master of the hosts), created the heavens with the motions of the spheres [or wheels]; and he was the one who 'sealed matter with form' (חת"ם חת"ם צור"ה), just as he 'sealed form in matter' (חומ"ר בצור"ה). And over these and their like, you will construct great buildings, until the secrets of *Torah* and the secrets of existence will be revealed to you. And the thing that will clarify them for you is the division of the letters.

Part 'ע, Topic 'ד, Sign 'א, which contains all the numbers

Know that the general number is very beneficial for everything that you wish to grasp. For example, if you wish to find the secret of the essence of the *Shechina* (שכינה, divine presence) with it, you should first count its number in its general necessity, as if

you said that the general number of the *Shechina* is 390 [שכינה = 385, + 5 letters = 390]. And after you come by this general number, keep it always. And whether it is explicit and understood or it is not understood, do not forget it but engrave it and write it on the tablet of your heart, for it will tell you the mysteries of *Chochma* (Wisdom) in any case. And the reason is that all things that are found in the tongue, which are of equal number, will lead your mind to it and witness to it. As if you said that you calculated the general number of the topic of 'male and female' (זכר ונקבה), and it also came to 390, and you recall immediately what had the sum of 390. And if you calculated the general number to be so and so, see if they correspond to each other, and you will immediately know what you seek; only you should guard your mind against imagination in order not to change the divine intention in concealed matters.

How so? Say you wanted to calculate the word 'androgynous' (אנדרוגינוס), and its number came up to 390; and you said in your heart: What do I already have with the number 390? I have male and female, and androgynous in Greek means 'male and female'. Thus, the intention here is the same, even though it is in two different languages. And you further calculated 'white semen' (גו"ר ע לב"ן), and you made it into [=] 'a bad body' (בוט"ר טפ"ה) – and that is [=] 'the senses in Man' (חו"ש אד"ם); and you found it in general to be [=] 'Satan' (שט"ן), which is 359 according to necessity. And you wished to calculate its name in other languages, and you found that in Greek it is called 'diabolus' (דיאבולוש, devil); and you calculated its number and found it to be the same as Satan, which it is in itself. And in this you gained a great profit, for if you had not recognized the essence of Satan, as it is written in Job (1:4) and other places, its secret and mystery would be revealed to you by the power of the names. And that is because the meaning of 'diabolus' is really derived from 'abolos' (אבולוש), which with an 'o' (*Cholem*) means one Satan, and with a 'u' (*Shuruk*) [abolus] is in the plural and means 'devils'. And the singular and plural are the same in our language as well as in theirs. And if you knew their tongue, it would also reveal to

you that this name applies to anything with two bones, for 'dia' (דִּיא"ו) is two in their tongue and 'bolus' (בולו"ש) are bones; and it has a second great secret, and that is that 'bolus' are balls, and thus they are two balls. And they revealed this secret in the other word that they use, for they call the devils 'Shetibia' (שֵׁטִיבִיָּאָה); and here the elements themselves are divided into two – fire and air are one part that ascends, and water and earth the other part that descends; and they are called by the same name as devils, 'Shetibia'; and in this way you will find wonders in all languages, and in ours most of all. However, the total number of the letters without *MNTzP*"K (מִנְצֵפ"ק, the final letters), which are double, from *Aleph* (א') to *Tav* (ת"ו) is one-thousand-four-hundred-ninety-five, which are fifteen-hundreds less five. And the sign of their number is *ATTzH* (אֲתַצ"ה, when א' = 1000), and they are 496 (תַּצ"ו, when א' = 1), whose secret is *Malchut* (מַלְכוּת, kingship). And if you add *MNTzPK* in their smaller value, which is [in total] 280, together, they will come up to [=] 'breeches' (פְּרָצוּת), and their secret is [=] 'perfection' (שְׁלֵמוֹת) [or 'complete']. And if you add them in their greater value, whose sign is 'in the head' (בְּרָאשׁ = 2501), you will find that their secret is [=] 'Sar Tzeva'ot (שַׂר צְבָאוֹת, master of hosts), which is [=] 'the head of *Malchut*' (רִאשׁוֹת בְּמַלְכוּת). Now, *MNTzPK* in their greater value are three-thousand-five-hundred, and the 22 letters are one-thousand-four-hundred-ninety-five. Add them together and they are four-thousand-nine-hundred-ninety-five, which are five thousand less five. Thus, they all revolve and become spiritual, for their number has no body left to reside in, but they all emerge from the necessary revolution. And know that two alphabets exist: One of 22 letters and the other of 27; and this alludes to the 49th year, nine and forty, in the mystery of the jubilee; and their existence is 7 times 7, and the total number of both of them is six-thousand-four-hundred-ninety, which is as the original 496 [when the ו' = 6000 is counted again as 6]. And their secret is 'divine affluence' (שֹׁפָר עֲלֵה"י). And if it is [=in *Tzeruf*] 'the act of a man' (פְּעֹלַת הָאִישׁ), it indicates what our sages said – the burden of the *Malchut* of heaven, for 'the burden

of heaven' (עול שמי"ם) is equal to *Malchut* (מלכו"ת) and it includes two alphabets, which are the 'burden of the *Malchut* of the *Shechina*' (עו"ל מלכו"ת השכינ"ה). And 'everything is true' (הכל"ל אמ"ת), and that is the [=] 'angel of the intellects' (מלא"ך) (השכל"י), for the letters are the books of the *Malachim* (angels); and these are the *Malachim* of heaven, and know them!

Part פ', Topic ה', Sign ל', which contains the equal division

This division of the letters according to their existence is a division in two equal parts, according to the grammar of speech. And these are 11 letters that are both roots and servants, and 11 letters that are roots but not servants. And the roots are taken in a known order according to the alphabet, and these are *GD ZChT SA'P TzQR* (ג'ד' ז'ח'ט' ס'ע'פ' צ'ק'ר'); and the servants are also taken in order, and they are *ABHVY KLMN ShT* (א'ב'ה'ו'י' כ'ל'מ'נ' ש'ת'). And the sign of the roots is *CheT SeFeR GeZa TzeDeQ* (ח"ט) (ש"ל העול"ם), spelling out 'tusk, book, trunk, justice'), and the sign of the servants is *SheMeLAKTo BiNaH* (שמלאכת"ו בינ"ה) (ש"ת). And the sign of the roots is *CheT SeFeR GeZa TzeDeQ* (ח"ט) (ש"ל העול"ם), spelling out 'tusk, book, trunk, justice'), and the sign of the servants is *SheMeLAKTo BiNaH* (שמלאכת"ו בינ"ה) (ש"ת). And the sign of the total number of the roots is 435 (תדל"א), and its explicit secret is [=] 'the *Nefesh* of the whole world' (נפ"ש כ"ל העול"ם) of fire. And the sign of the total number of the roots is 864 (תתס"ד), and their secret is [=] 'the covenant of the lamp' (בריי"ת המאור), [=] 'the matter of the *Torah*' (חמ"ד התור"ה), [=] 'in the image and likeness' (צל"ם ודמו"ת) (בצל"ם אלהי"ם) 'the image of *Elohim*' (צל"ם ודמו"ת). And the division is such that *A"B* (א"ב) were taken as servants, *G"D* (ג"ד) as roots, *H"V* (ה"ו) as servants, *Z"Ch* (ז"ח) as roots, *T* (ט) as a root, and *Y* (י) as a servant. And thus, five of the letters with unitary value were taken as roots and five as servants; and eight among them were inverted [in the sense of combined] in nine, for *A"Ch* (א"ח = 1+8) are 9, and similarly *B"Z* (ב"ז = 2+7),

$G^{\prime\prime}V$ ($\text{ו}^{\prime\prime}\text{ג} = 3+6$), and $D^{\prime\prime}H$ ($\text{ה}^{\prime\prime}\text{ד} = 4+5$). And their secret in straight order is $A^{\prime\prime}Ch B^{\prime\prime}Z G^{\prime\prime}V D^{\prime\prime}H$ ($\text{ה}^{\prime\prime}\text{א}^{\prime\prime}\text{ב}^{\prime\prime}\text{ג}^{\prime\prime}\text{ד}^{\prime\prime}\text{ה}^{\prime\prime}$); and thus, each servant was truly combined with another. And invert them further, a root with a servant. Their heads are $ABG^{\prime\prime}D$ ($\text{ד}^{\prime\prime}\text{אבג}^{\prime\prime}$), and their ends, inverted, are $HVZ^{\prime\prime}Ch$ ($\text{ה}^{\prime\prime}\text{זוה}^{\prime\prime}$); and that is the supreme linearity in 8 letters. And because ז ($\text{ז}^{\prime} = 9$) is among the units, and that is their end point on both sides, ז truly became a root and י (י^{\prime}) a servant. And know that the servants are as forms, and the roots are as matter. And thus, the letters of the names are all servants, and their total number is the one; and the one is one, and their secret is one pair – one one. And if you recognize this secret, you will know that Elijah has already come, and returned the heart of the father to the son, and the heart of the son to the father; and therefore, he reproduced in kind, and the single heart was united in the secret of the units, which are the 10 *Sefirot*. And among the tens, eight remain, and their secret is 8 (ח^{\prime}), and among the hundreds 4 (ד^{\prime}). Add the three levels together and you will find them to be ‘together’ ($\text{יח}^{\prime\prime}$, *Yechud*, 10 units, 8 tens, 4 hundreds). And your sign is “iron in iron come together ($\text{ד}^{\prime\prime}\text{ברזל בברזל יח}^{\prime\prime}$)” (Proverbs 27:17), and “a man together with the face of his fellow ($\text{וואיש יחד פני רעהו}$)” (ibid.), for the letters point to all the compositions (מרכבות , or chariots). Now, take 4 of the initial tens – and these are $KLMN$ ($\text{כ}^{\prime}\text{ל}^{\prime}\text{מ}^{\prime}\text{נ}^{\prime}$) – and they will be servants; and take another 4 of the remaining tens, which are $SA^{\prime}PTz$ ($\text{ס}^{\prime}\text{ע}^{\prime}\text{פ}^{\prime}\text{צ}^{\prime}$), and they will be roots. And the division of the number of the units is ‘24 31’ ($\text{כ}^{\prime\prime}\text{ד}^{\prime\prime}$ $\text{ל}^{\prime\prime}\text{א}^{\prime\prime}$), and they include [=in *Tzeruf*] ‘every vapor’ ($\text{ד}^{\prime\prime}\text{ל}^{\prime\prime}\text{א}^{\prime\prime}$) that rises form [=] ‘the earth’ ($\text{ה}^{\prime\prime}\text{אדמ}^{\prime\prime}$). And the secret is ‘vapors’ ($\text{אדי}^{\prime\prime}$), which includes 11 ($\text{א}^{\prime\prime}$) times 44 ($\text{מ}^{\prime\prime}\text{ד}^{\prime\prime}$), as I indicated above in Topic ג^{\prime} of this part. And by this you can understand that these ten include everything and are everything. And indeed, the eight tens are divided according to $ShQM$ ($\text{שק}^{\prime\prime}$), and their secret is [=] ‘from women’ ($\text{מנשי}^{\prime\prime}$); add them up, and you will find that the secret of them all is ‘the tools [or vessels] of the

Nefesh (כל"י הנפ"ש); and they are [=] 'eight tools [or vessels]' (שמנ"ה ימי"ם), which are [=] 'eight days' (שמנ"ה כלי"ם); and this is the reason that the *Brit Milah* (covenant of circumcision) is on the eighth day. And you will understand this secret from 'the intellects' (השכלי"ם), and also from the 'name *Adonai* (ש"ם)'. And when you know this secret thoroughly, you will find the power within yourself with which to cancel the power of the sorcerers; and you will know the three kinds of existents that have a human form. And these are Man (אדם), Angel (מלאך), and Satan (שטן), which is the sorcerers themselves.

Now, four letters still remain of the division, and two of them are taken as roots, which are *QR* (ק'ר) – which in total make 300 (ש'); and two of them, *ShT* (ש'ת), are taken as servants. Add them up and they become 'the six' (שש"ת, *Sheshet*); add them up and you will find the six days that God – may He be blessed – had counted when He created the world with the letters. And thus, you will understand from everything that we have said that the days are the tools [or vessels]; and these are the six that provide breath. And when you contemplate this wonderful rule, you will be astonished by its mysteries, and you will rejoice much in your grasp of the true secrets. And when you know the root of the servants, and the servant of the roots, you will live and be the master of the servants, and recognize who is the servant of the masters, whose secret is matter and form. And with them you will grasp the secret of the 'two kings' (שני מלכי"ם) who serve the king [=] '*Adonai Tzeva'ot*' (אדנ"י צבאו"ת, Lord of the Hosts), to which Isaiah the prophet alluded when he said, "Seraphs stand above Him, etc." (Isaiah 6:2). And from this you will realize the reality of the letters of the alphabet in speech, which are divided into five parts in the five locations in the cavity of the mouth. And these are *ACHH'* (אחה"ע) in the larynx, *BVMP* (בומ"ף) in the lips, *GYKQ* (גיכ"ק) in the palate, *DTLNT* (דטלנ"ת) in the tongue, striking the place in the roots of the teeth in the upper jaw, and *ZSShRTz* (זסש"ץ) in the teeth, striking this same place – only there is a minor difference between the last two, for the latter are uttered with a hiss, and the former without a hiss. And the hiss

emerges from between the two sets of each, as the tongue strikes the upper set known as the palate – and it is the end of the palate. And *GYKQ* (גִּיכ"ק) are also uttered as the inner root of the tongue strikes the top of the inner palate.

Now, since the letters are located in general in these five places, all the tools were divided and separated in their utterance into 22 parts. And in the larynx there are four parts one next to the other, for *A* (א') is at the top of the larynx, which is the top end of the neck; and *H* (ה') is more internal, and is a bit lower down the larynx; and *Ch* (ח') is further down, and ' (ע') still further. And thus, the ' is the origin of speech. Therefore, it was indicated that the total number of languages is 70 (ע'); and also, the number of nations is 70, the number of scripts is 70, the number of [holy] names is 70, and the number of elders is 70. And the name of this letter is *A'yin* (עִי"ן), and the meaning of *A'yin* is a fresh water fountain. And it is also derived from contemplation (עֵיִן, *I'yun*) and providence (הַשְׁגָּחָה); and the secret of its number is seventy; and every seventy is seven, and it alludes to the seven *Sefirot*. And the secret of *A'yin* is *Bina* (Understanding), where every motion begins, and it is a 'ladder' (סֻלָּם = 130); and it is [=] 'Sinai' (סִינַי), which contains ten times 'one' (סִינַי = 13) – which are 5 holy names [*YHV"H* = 26]; and its secrets are plenty. And the letters located in the lips are also divided in 4 parts, and *B* (ב') has two pronunciations – a stressed one (*B*) and an unstressed one (*V*); and in its stressed pronunciation its difference [from the rest of the labial letters] is indiscernible, but only in the unstressed one. And the unstressed *B* is the one that sets it apart from the others of its group, for *M* (מ') is very similar to *B* and ' (ע') [perhaps it should have been *P* (פ')], and to *V* (ו') to a lesser degree, for *V* is uttered when the lower lip is placed under the upper set of teeth – and a man closes his mouth with the teeth and then pronounces the *V* (ו'). Now, *M* (מ') and *B* (ב') can [not] be uttered when a man shuts his nostrils, unlike the other letters, and all of this points to wonderful secrets that are

clarified after much contemplation with a wholesome intellect. And thus, you must contemplate them all.

And indeed, their order is natural, unlike what was mentioned above, in which the order is conventional, for though the language is conventional speech is natural. And that is their natural order: *A* (א) in the larynx, *B* (ב) in the lip – thus, both of them stand at the extremities of speech; *G* (ג) is in the palate, *D* (ד) in the tongue – thus, *ABG”D* (אבגד) are pronounced in four places; and then, the pattern of speech is repeated: *H* (ה) is in the larynx, *V* (ו) in the lips, *Z* (ז) in the tongue at its second location, *Ch* (ח) in the larynx, *T* (ט) in the tongue at its first location, and *Y* (י) in the palate. Thus, the larynx contains three, which are *AHCh* (אחח), and two at the lips, which are *BV* (בב); and the palate contains two, which are *GY* (גי), two in the tongue, which are *DT* (דט), and one in the tongue at its second location, which is *Z* (ז). Thus, the tongue contains three, which are [*DZT* (דזט)] corresponding to the three of the larynx, which are *AHCh* (אחח). And still remaining are *K* (כ) in the palate, *L* (ל) in the tongue, *M* (מ) in the lips, and *N* (נ) in the tongue. And further, *S* (ס) in the tongue at the second location, *’* (ע) in the larynx, *P* (פ) in the lips, and *Tz* (צ) in the tongue at the second location. Thus, there are two in the tongue, which are *LN* (לנ), and two at its second location, which are [*STz* (סטצ)], which makes 4; and 2 are in the lips, which are *MP* (מפ); thus, they are 6, and one at the palate, which is *K* (כ), and one in the larynx, which is *’* (ע); thus, they make 18 with the first 10, and the remainder are 4, which are *QRShT* (קרשט); and *Q* (ק) is in the palate, *R* (ר) in the second location of the tongue, and both *Sh* (ש) and *T* (ת) in the first location of the tongue. Thus, all together they are 22.

And know that even though I told you that their pronunciation is ordered naturally, I said it only about these letters and not others that you may find in the scripts of the nations. But it is

known that these are the locations of the pronunciation of all languages; their origin is natural, and every letter of a particular pronunciation is motivated by nature. And know that everything you may find in a man of a particular nation you also find in every man of every nation, and it does not change in essence, for it is all one that which is called 'nature'. And everything that changes among them is called 'accident'; and that is because speech is natural to Man, and the fact that he speaks with combinations of letters is also natural. And speech includes three things, and these are name, word, and action. However, that a person calls something by a certain name that is accepted by him and his nation, and this action with its known form, and this speech with its particular outline, all this changes in the speech and pronunciation of another nation. Know that this is conventional in each nation and is not natural, but the origin of the voice from the larynx, the breath from the lips, and the speech in the five mentioned locations [is natural]. And therefore, speech in general has this in common, meaning voice, speech, letters, and vowels, and the vocal syllable is necessarily combined with breath.

All this is natural, and none of this changes from one person to another, except by accident, as with mutes and such like. Thus, it was clearly proved that the languages are conventional. And as this is natural, a member of our own language came to tell us the intention of speech and its excellence, and anyone who sets a conventional language and speech does the same. And know that anyone who sets a conventional language, some kind of language must already precede this second language of his. And the proof is that if there were no language prior to his, he would not be able to agree with others to call something by a different name to the one it was called before. For how are others to understand this second language of his, if they do not understand his first language and agree with him to constitute a new language? And similarly with script, only there is some difference as to the nature of the convention there, but this is not the place to clarify it. But from what I mentioned, you can come to understand what I do not mention. For my intention in this fourth part was to let you know some allusions to the topic of the creation of mankind. And I already indicated to you here what can be clarified in brief,

according to the intention of this text in this fourth part. And some of what is related to this topic was also indicated in the other parts. And when you realize this, you will understand the entire intention with the help of God.

The fifth part, whose signs are 'צ'ק'ר', has three parts and three topics signed by the name 'א'ב'ר'

Part 'צ', Topic 'א', Sign 'א', which contains the secret of the Names

It is already known to speakers of all languages that a language is speech uttered by the mouth, in order to refer to the essences of existents and their accidents. And there is nothing in existence that is neither substance nor accident. And the substance divides into simple substance and complex substance. And the accident divides into separate and applied. And the names referring to substances are divided into simple names and compound names, and similarly with the ones referring to accidents. Thus, the linguists noted that all names, whether substantial or accidental, are divided necessarily into three primary kinds, and these are given, synonymous, and equivocal. And that is their meaning in brief. The given ones are names that set every existent apart in its substance and its name, such as fire from wind, wind from water, water from earth, earth from fire, and vice versa. For none of them is the other in actuality, even though they are a single substance potentially – meaning that their substance is of a single matter. And they are distinct in their substance on account of their actual form, and that is why they are different in name. However, when fire turns to wind its name will change and it will be called “wind”, not on account of a change in its matter – for the matter of fire is in substance the matter of wind – but on account of a change of form. And from the perspective of the change, it would seem that the existence of the substance and the name make a single continuum, but the name “fire” was agreed in general and will not change, except when a particular of its kind is changed. But the entire substance and the general name of that particular, which changed from one form to another and from one name to another, remains nevertheless unchanged. Thus, it is an accident that happened to the particular substance and to its name along with it, and similarly with all things. And

synonyms are a case where there are many names but the general topic that belongs to them all is one – as path, way, and road. And the grammarians call them “equal in reference but different in pronunciation”. And the equivocal ones are the opposite of the synonyms, and that is that the name is one but the qualities are many and varied. And since the synonym and the equivocal are opposites, the given turns out to be the intermediary that separates both. And the grammarians call the equivocal names “equal in pronunciation but different in reference”, and that is true in general.

However, the equivocal ones are divided into six kinds; some of them are called “completely equivocal”, such as the eastern *Ruach* (wind) and *Ruach Ha-Kodesh* (Holy Spirit), in which only the name ‘*Ruach*’ is common, but the qualities are entirely different. For these two are distinct substances that have nothing substantial in common, on account of which they are both called by this particular name. And some are conventional, and that means that there is some quality that puts two substances under a single name, whether it is one or many substances. And that particular name indicates all things that it applies to by convention, on account of sharing this quality. And what makes the name apply to one particular substance is itself what makes it apply to any other that is called that way out of a convention of language. Such is the name “animal”, which is a name that applies by convention to a man, a donkey, an ox, and to each and every animal. For the quality of living is found in all of them, and it grounds the substance of each and every one of their kind. For an animal is a feeding sentient body, and that definition applies to all animals. And so it may be said of anything that is a genus, a species, or a kind that takes some difference [i.e. a special quality] of things and applies it to all of them by convention. For even the genus, as the body, applies to all corporeal things. And so with the species such as Man, and so with speech, which is the difference that grounds the very substance of Man – who is a speaking animal by definition.

And it is known that every definition is composed of a common genus and a difference that separates one species from another, among the species included under the genus. For every genus contains at least two species; and therefore, a conventional name

applies to a genus, a species, or a difference referring to the very essence of the substance of the thing, and never referring to a property or an accident, for neither property nor accident are of the things that ground the substance of something. And that is because it is possible for something to exist even when the property or accident is removed from it, according to the intellect. And some names are doubtful, and that is a name that is said of two substances that are found to share a quality that is not essential to both, or of many such substances. Such is the name “lion”, which is said of a live animal, of a dead one, and of one that is drawn on a wall. And it is said also of a reflection in a mirror or in water, but in this case it does not exist except in the imagination, and we are talking about existents. Only the common quality among those called by a single name is not in something that grounds the substance of all of them, but on account of some accident that happened to them, which is their shape and outline – i.e. the shape of the body. And it is known that it is not the shape that grounds the true substance of the lion, but rather its internal natural form, which is the living, feeding, and sentient *Nefesh* (lower soul). And that is not common to the living lion and the dead one, or the drawn one – only the name “lion” alone.

Now, the doubtful name resembles both the above-mentioned names on different sides. It resembles the first completely equivocal one on account of the fact that one substance is completely different from the other in truth; and it resembles the conventional one on account of there being some quality that is common to them, because of which they are called by the same name. And because it resembles these two [kinds of] names, it is called “doubtful”. And there are names that are spoken in general and in particular, where one species among others is called by the name of the genus, such as the name ‘*Kochav*’ (כוכב, star), which is said of each and every one of the heavenly stars in general. And it is also an equivocal given name of one particular star, which is Mercury, known as the Star of the Intellect, whose sphere is second after the sphere of the Moon, and which is as a scribe of the Sun – which is why it is called The Planet of the Sun (כוכב חמה, *Kochav Chama*). And “hay” and the like are also said

to have a general and a particular reference. General because all kinds of grass are called hay, but there is also a particular grass also called hay, whose translation is *Kreti* (כרתִי). And some names are called “borrowed”, which were initially used to indicate the substance of something, and this name became a common way of referring to that substance and was then borrowed from the substance it is commonly used for to another substance; only, it is not as identified with it as it is with the original one – the way that “lion” is identified with one of the species of animals; and because it is heroic, sometimes a heroic person is also called a lion. And among the rhymesters and poets, there is no end to these, meaning that they borrow names from one thing to another according to their imagination. And some names are called “transformed”, meaning that among the people they commonly indicate one thing, and were then transformed by the sages to mean something that is no longer the same as what is meant by the people. Such is the name “supplication”, which the people take to be a petition, and was transformed to mean a particular quality of a particular form among the sages and prophets. And so with the names “males”, “females”, “sons”, “daughters”, and many of that sort.

And these are six kinds of equivocal names, and there are many other names, some of whom are derivative, some are pronouns, some are adjectives, and many more. However, a derivative name is like “white” from “whiteness”, “wise” from “wisdom”, and “just” from “justice”; and these are descriptions, since they are derived from an adjective. But the adjective itself is “whiteness”, “wisdom”, “justice”, and the like. And the pronouns, which are replacements, may appear as whole words, such as “I”, “he”, “we”, “you”, and “they”. And sometimes they appear as suffix letters attached to names and verbs, such as *Chochmati* (חכמתִי, my wisdom), *Ma’assai* (מעשִׂי, my deeds), *Chochmatcha* (חכמתֶךָ, your wisdom), *Ma’aseicha* (מעשִׂיךָ, your deeds), *Chochmateinu* (חכמתֵינוּ, our wisdom), *Ma’asheinu* (מעשֵׂינוּ, our deeds), and also *Chochmatam* (חכמתֵם, their wisdom) and *Ma’aseihem* (מעשֵׂיהֶם, their deeds). And also *Bni* (בְּנֵי, my son), *Roshi* (רֹאשִׁי, my head), *Bincha* (בִּנְךָ, your son), *Roshcha* (רֹאשְׁךָ, your head), and so on. And some call these pronouns “the ten

proprietors”, since in total there are ten. But if you distinguish masculine from feminine and singular from plural, as you will hear, they will necessarily add up to 12 pronouns, for that is appropriate in order to complete all the different qualities of speech up to 12 parts, as was said in part 'א of this section where we are in. And there are compound names of numerous compositions, and the qualities of names come in many variations. And the grammarians have already divided them into a great many categories and are still far from encompassing them; and they never will, for they are endless. And we gave hints here about the topic of names in order to reveal out of it what you will hear below with the help of God – blessed be He.

Part 'ק, Topic 'ב, Sign 'ב, which contains the topic of verbs

Because the name refers to a substantial or accidental existent, while action is neither a substance nor an accident but a quality attributed to some subject, what was said about it is what you will now hear, which is this. Know that some actions exist in potential and some in actuality. And some actions are natural, some are artificial, and some are accidental. And indeed, what is in potential can be divided into two kinds – immediate and distant. The immediate lies in great proximity to the action, and the distant is far removed from the action. Thus, there are degrees of distance in between the immediate and the distant, as if you were to say that the distant matter of man is the elements, the immediate is the drop of semen called *Keri* (קרי, emission), and the mediated are the ones in between. However, an actual [in the text it is written ‘natural’, but that is definitely a misprint – see below] action is as if you said that a man is writing during the process of writing, when he is actually performing the action, and the sphere is always actually revolving. And it is said that an action is neither substance nor accident, but a relation between the actor who performs it and the acted upon which is subjected to it. And it is no substance, since it is neither a body nor a force of the body, for if it were a force it would not be actual. And if you

said that it is an actualized persisting force, then it would be a substance. The only possibility is to call it a relation between the description of the actor and the description of the acted upon, whether of its substance or by accident. However, a natural action is the substantial one, whether it always lies in potential that is ready to be actualized, or whether it is actual as the heaviness of bodies that are mostly composed of water and earth, and as the lightness of those made mostly of fire and earth, the heat of fire and the moisture of water, by the rising of the former upwards and the descent of the latter downwards, and such like. But these qualities that are found in the natural actions are also called “accidental” just as much as they are called “substantial”, for they are not substances, but we call them substantial. And that is because they persist always along with the substances that possess them, and they never actually exist without them, such as the whiteness of snow and the blackness of tar. And we call “occasional accidents” those that occur to the substance only on certain occasions, which may furthermore be absent from it, as heat to water, moisture to wax, and such like. And similarly, there are actions that exist in nature and are called “natural”, and they necessarily exist, and are [those that are as] these accidents that we mentioned, which happen to the natural ones on occasion; and these are called “accidental”. However, artificial actions are performed only by Man. And if everyone who ever lived came together, they could not create a single bit of matter whether big or small, nor will they be able to annihilate one. But artificial is similar to nature on one aspect, which is the giving of form to a material with certain properties. And by this, the actors are related to what they act upon, and the acted upon [is related] to those acting on them. And the relation of action is common to them both. They are related to it and it is related to them. And because there is no action without a time and a place, the action, actor, and acted upon are also related to a time and a place. And because there is no action without the four causes, which are matter, form, the efficient cause, and the final cause, every action is related to these four, as the cause of their existence. And all these matters are clarified in the books of wisdom [philosophy].

However, here we shall mention the topic of the relation of the action to time alone, along with the actor and the acted upon. And the rest should be sought in its proper place and understood

there by intellectual contemplation. And about this, we shall say that the actor can be single or plural. And the singular divides into two kinds – masculine and feminine; and similarly, the plural divides into these two kinds – masculine and feminine. And speakers who indicate the actors are divided into three kinds, and these are: One present speaker talking to a present listener about an absent actor, one speaking about himself, and one speaking to another present about him. And these three kinds contain three general existents – and these are us, you, and them – and three kinds of particular existents – and these are I, you, and he; and these are called “pronouns”. Divide them further into masculine and feminine, and they total 12 kinds. And if one of them is missing, know that this is due to the defects of language. And in our language, if we wish to relate a past verb in one of the *Binyanim* (בניינים, Hebrew verb patterns) to its subject, the language lacks three names out of the 12; and three names are repeated and do not stand uniquely for those they should be used for; and thus, nine remain, and these are: Reuven acted yesterday; his wife acted; Reuven and Simon acted; Rachel and Lea acted; we, Abraham and Isaac, acted; we, Sarah and Rebecca, acted; I, Jacob, acted; I, Bilha, acted; you, Jacob, acted; you, Zilpa, acted; you, Amram and Moses, acted; you, Yocheved and Zipora, acted yesterday. Thus, 12 [categories] are mentioned in relation to actions. However, the singulars are six and the plurals six. And two among the plurals are repeated, which are *Pa’alu Pa’alu* (פעלו, they acted [masculine and feminine]), and also *Pa’alnu Pa’alnu* (פעלנו, we acted [mas. + fem.]). And the masculine is not separate from the feminine in these as in the others. Thus, they are all included in four, and two of the six are missing. And one of the singulars is also repeated, which is *Pa’alti Pa’alti* (פעלתי, I acted [masc. + fem.]), in which the masculine is not distinguished from the feminine, as it is in the other three singulars. Thus, the singulars are five; and in total they are nine, and three are missing. And in some languages, more are missing and others less; and in others, it is the same as in our language, i.e. nine, but it cannot be more than twelve, for according to natural speech there are neither more nor less participants. And these are the proprietors themselves: he, she,

they [masc. + fem.], we, I, you [sing. + pl., masc. + fem.]. Thus, in our language there are ten pronouns, for *Pa'alu Pa'alu* (פִּעְלוֹ, [they] acted [masc. + fem.]) – which are the same for the two – are separated and distinguished by the *Mem* (מ') and the *Nun* (נ') in the pronouns *Hem* (הֵם, they [masc.]) and *Hen* (הֵן, they [fem.]); and if all of them could be completed in this way, it would have been excellent. And the redundancy of *Anachnu* (אֲנַחְנוּ, we) and *Nachnu* (נִחְנוּ, we), and also *Ani* (אֲנִי, I) and *Anochi* (אֲנֹכִי, I) – which is not found elsewhere – shows that the intention of the language was to distinguish between their referents. And we will not prolong this discussion lest we incur contempt; and it should not be claimed against us that we find *Atena* (אַתְנָה, you [pl. fem.]) instead of *Aten* (אַתָּן, you [pl. fem.]), nor that *Atem* (אַתֶּם, you [pl. masc.]) stands for the feminine at some places, for these are also among the confusions of the language – or else, it is on account of a secret among the few secrets.

Now, the verb was discussed here in the past form, and we said that it is subject to 12 [categories] according to the kinds of existents involved in speech. However, since tense is further divided into present and future, the verb also indicates both. And the future is divided into two kinds and eight forms – four of those are in the imperative, and indicate an action that is about to be done, and four of them are in the future tense of the four speakers. And in the imperative, that is because it is addressed to four – singular, in the masculine or feminine, and plural, in the masculine or feminine – as when you give commands, i.e. “Reuben, watch this house now or tomorrow”. But of the past it is impossible to say “watch”, for every imperative refers to the future and not the past. It is possible to utter the imperative in order for it to come true in the present, but it is always from the moment the imperative was uttered and onwards that it could be present or not; and the imperative can only be uttered face to face. And understand this, for this is a great secret, one of the greatest in the entire *Torah*! For what I write here is not devoid of secrets, and I did not intend to copy the words of grammarians in this text, but these topics appear here for the purpose of pointing to some necessary quality, or one that assists in the goal

of this work. And you could say further in the feminine, “Watch [fem. sing.] this house at this time”, in the plural, “Watch [masc. pl.]”, and in the feminine, “Watch [fem. pl.]”. And the ten proprietors, which are the pronouns, add [letters] to the roots of the nouns or the verbs – ten suffixes in order to distinguish the proprietors among names. As when you say *Shmi* (שמי, my name), *Shmo* (שמו, his name), *Shmah* (שמה, her name), *Shimcha* (שמך, your name [masc.]), *Shman* (שמן, their name [fem.]), *Shmenu* (שמנו, our name), *Shmam* (שמן, their name [masc.]), *Shmo* (שמו, his name) [repeated in the original; maybe it should be *Shmech* (שמך, your name {fem.})], *Shimchem* (שמכם, your name [masc.]), *Shimchen* (שמכן, your name [fem.]); and in the verbs, as when you say *Pa'al* (פעל, he acted), *Pa'ala* (פעלה, she acted), as indicated about them and the pronouns – only the verbs lack one, as mentioned, but the pronouns are ten as the names. And since they begin with *Hu* (הוא, he), *Hi* (היא, she), you shall understand their secret [this probably refers to the fact that these two pronouns contain only the vowel letters 'א, 'ה, 'ו, 'י, from which the primary divine names are made].

And you will also understand the secret of the first three inflections of the names, *Shmi Shmo Shma* (שמי שמו שמה, my, his, her name), for their end is to testify [their final letters 'ו, 'ה, 'י, which are the basic components of the Tetragrammaton *YHVH* (יהוה)]. And similarly with the end of three of the imperatives, *Shimri Shimru Shmornah* (שמרי שמרו שמרנה, watch [fem. sing., masc. pl., fem. pl.]). And realize the name from my words, and appreciate the excellence of the Unified Name – may it be blessed. Furthermore, the actor indicates some present things, and so does the acted upon. And no one is called ‘actor’ unless they actually act at the time of the action. And if its action is perpetual and never absent, then it is also perpetual and never absent. And that is an intellectual first premise. And if the actor is absent but the acted upon is present, as the text in a book after it is written – whether the actor is alive or dead – he is not called ‘actor’ anymore, but the acted upon is called ‘acted upon’ [or

effected] as long as the action persists in it. And if the action is absent, as when a letter is rubbed off a board, then it is no longer called 'effected', but rather it is said that it was effected – but it is no longer actually acted upon but only in potential, whether immediate or distant. And the forms of speech that apply to the actor are as if you said, "Reuben writes, Lea writes, Abraham and Isaac write, Sarah and Rebecca write". And the *Tav* (ת') of *Kotevet* (כותבת, writes [fem.]) comes instead of the *Heh* of *Kotvah* (כותבה), and it is all the same linguistic form. And on the matter of the acted upon, it is as if you said, "The book is written [masc.], the letter is written [fem.], the books are written, the letters are written". And these are also 4 forms of speech. And it is impossible either to add anything to them or take anything away. For if one of them exists in a language, even though the rest do not – whether in the whole *Binyan* (בניין, linguistic structure) or in one of its six degrees – you could construct it anywhere you wished.

Now, there are two qualities that are the root of anything that is called a verb, and these are the original names of the verb – a structure or structures, as it were, on which you build all different actions, past, future, and present. And a verb will not be derived from a given name that cannot take the plural or the genitive form. But it could be derived from an adjective or an accident that do take the plural and genitive forms. And the rule is that any kind of name will take on suffixes except the given name alone, which never takes suffixes but may take on prefixes. And that is also a great secret, and know it! And thus, we already derived the [way of identifying the] given name. But the name of an action is divided into two kinds: One is the name of a masculine singular or plural, and the other is the name of a feminine singular or plural. As when you say *Kodesh* (קדש, holy [masc.]), *Kodashim* (קדשים, holies), *Kedusha* (קדושה, holiness [fem.]), and *Kedushot* (קדושות, holies), with a stress on the *Shin* (ש) – for the unstressed ones indicate an adjective derived from these and such like verbs. And the source of the verb contains the three parts of tense, which are past, present, and future. And on its own, it is in the form of "watch" (שמור, *Shamor*) and

‘remember’ (זָכוֹר, *Zachor*), and it has many forms according to the *Binyanim*. And a person cannot interpret its meaning well; for, since it is a source, its qualities are concealed. And the four letters *BaChLaM* (בְּכַל"ם, the prepositional letters) can be prefixed to it, but no other letter can be prefixed to it to serve it, except the *Vav* (ו') of use, which we find attached to it as in “And he made it a day of festivities and joy” (Ester 9:17); and also the *Heh* (ה') of wonder, as in “Shall I say to the king that you are a villain?” (Job 34:18). And no other letter can be prefixed to it. And also, all ten pronouns can be suffixed to it, and that on four different levels according to *BaChLaM*. And as it is a source that contains all the tenses, it indicates that there is a single matter to the four elements – and it is common to them all and their source. And that is the topic of *Shamor* (שָׁמוֹר, watch) – 'ש' with the vowel ‘long a’ (*Kamatz*) – which is the source; and with no vowel [i.e. *Shmor*] it is the imperative. And by the original source and the imperative form you will locate the root of the whole word. And no letter serves the imperative except the *Vav* meaning ‘and’, as in “Go out, and do, and see, and do”. And once you add *BaChLaM*, you will say *Be-Shmor* (בְּשָׁמוֹר, in [or at] the watching), *Ke-Shmor* (כְּשָׁמוֹר, as the watching), *Le-Shmor* (לְשָׁמוֹר, to watch), *Me-Shmor* (from [or of] the watching). Now, here the *Sh* (ש') lost its vowel due to the addition of the four letters. However, when the *Vav* (ו') of use is there, no part of it will change, and every *Heh* (ה') of wonder does not change the source, except in the case of *Kaf* when a guttural letters follows it.

Now, the future divides into 4 kinds according to the 4 participants, and the sign that indicates them is *Eitan* (אֵיתָן, lit. mighty, composed of the four letters designating the future tense). And the matter concerning them is: “Reuben speaks of himself and says, *Esmach* (אֶשְׂמַח, I will be happy)”; and when he speaks of another absent, he says: “Levi *Yismach* (יִשְׂמַח, he will be happy)”; and when he speaks to him directly, he says: “*Tismach* (תִּשְׂמַח, you will be happy [masc.]); and when he

includes others along with him, he says: “*Nismach* (נשמח, we will be happy)”. And even though there are others like *Esmachna* (אשמחנה, I will be happy), which is as the first – and *Yismachu* is for the [3rd person] plural, and also *Tismachu* [2nd masc. pl.] and *Tismachna* [2nd fem. pl.] – they are all included in *Eitan*. Now, this form of speech should also have been spoken in the form that we mentioned above, according to singular and plural, masculine and feminine, until all are covered in this way. Only some are missing, as you will shortly see. For example: “I, Reuben, will go; I, Tamar, will go; we, Shimon and Levi, will go; we, Rachel and Lea, will go; Judah will go; Joseph and Solomon will go; Sarah and Rebecca will go; Judah and Joseph, you will go; Samuel, you will go; Sarah will go; Sarah, you will go; Yochebed and Zipora, you will go”. These are the 12 ways, 6 singular and 6 plural, and our language is missing 2 of the singulars and 2 of the plurals. Thus, there are 8 non-repeated ways – 4 singulars and 4 plurals. And in this way you should investigate the other “laden” *Binyanim*, as you saw in this “light” *Binyan* about which I instructed you. For I did not mention it here, but it was in order to point out to you the secret of language according to necessity; for what is to follow can only be grasped with these premises, which must be laid before we can turn to the purpose of this essay – which is the true knowledge of the name. And the intellect proves that if you do not introduce the knowledge of the secrets of speech prior to that conception, then the intellectual conception received from the name cannot be perfect. However, with the knowledge of the premises alluded to here, the conception is easy to recognize, if there is neither external nor internal obstacle, nor divine will to the contrary.

Part 'ו, Topic 'ג, Sign 'ו, which contains the topic of words

Every language contains these three things: Names, verbs, and words. And we already elucidated two of them briefly, as far as the intention of this text goes. And what remains is to elucidate on words, the third category. And we shall say that words are segments of speech intended to connect the intended subject

matters together. And they are accidents, though they are necessary for speech. And that is because when you utter a name, let's say Jacob, your intention will never be understood that way, even though the given name is the root – for it refers to the essence of the being and its substance. And even if you combine several given names together, the intention will still not be understood, until you combine a name and a verb together. And a plurality of things must also be combined together by separate words or letters attached to names and verbs. As when you say “Reuben”, and combine it with a verb such as “went out”, saying, “Reuben went out”. Thus, from the name alone your intention will not be understood, nor from its combination with a verb, until you add one or several words such as “of the city today”. Then, the intention of your speech is completed, when you mention everything together and say, “Reuben went out of the city today”. And if the name that refers to an existent does not complete the speech alone, then all the more so a word such as “of”, which does not refer to any existent being. By this, you should realize that the ways of words are plenty and different from each other. And with everything I said you will also realize all that I will go on saying in the coming chapters, with the help of God.

Thus, I elucidated for you everything that should be clear about the three parts of speech of which every language is composed, according to its particular qualities. And I put the next five chapters, divided into five major parts, as a set of brief general introductions for anyone who arrives at the following five chapters after them, which are also divided into five major parts. And these five major parts contain 20 minor parts peculiar to them, and the following 5 major parts contain 18 minor parts peculiar to them. And the sign of them all is *Kochi* (כֹּחַ, my strength = 20+18). Add to them 10 major parts, and the total is *Chayecha* (חַיֶּיךָ, your life = 48); and your sign is, “For He is your life and the length of your days” (Deuteronomy 30:20). And be careful, lest you forget these things, so that they are not removed from your heart throughout your days; for they are the words of the light of the primary intellect. And therefore, let a star (כוכב = 48) shine in your heart anew, and you will know the name of the

calculus from the calculus of the name; and with it, you will live an eternal life.

The sixth part, whose signs are 'ת'ו', has two parts and two topics signed by the name 'ל'ס

Part 'ו', Topic 'ס', Sign 'ס', which contains the topic of the letters in the Unified Name

Anyone who has received some *Kabbalah* concerning the knowledge of the name, and wishes to perfect his intellect with it and change his *Kabbalah* from the status of reception to the status of an intellectual conception must not be startled by what he sees in this book. And if the *Ruach* of his *Kabbalah* is stirred within him, let him call upon Joseph the decipher of dreams, or upon Daniel who is at his right hand, and he will interpret his dreams for him. And so, his *Nefesh* will not be glum, seeing very profound things at the very beginning of thinking. And if no decipher and undoer of knots is to be found, let him strive until he fathoms my intention, for I know that if he is of the masters of intellect, the substance of his brain is lucid, and he investigates and ponders in any of the true ways, he will grasp my thought and rejoice in it. And if he does not grasp my thought, let him not judge it according to his will or the opinions of his received *Kabbalah*, but according to truth as much as he can. And let him not bear favor to his received *Kabbalah*, as long as it has not been intellectually conceived, so that it obstructs him from receiving the intellectual *Kabbalah*, which is received from *Ha-Shem* and from Moses. But let him bear it upfront to his initial *Kabbalah*, and reject it in favor of our intellectual *Kabbalah*. And let him consider that my *Kabbalah* was as his, before the eyes of the intellect were born in my heart. And that was a time when I did not see the light, and whether it is bright in 'the heavens' (שחקים) of who [=in *Tzeruf*] 'desires' (חשקים) the name. But once I saw a light with the light of the intellect, it made me leap from the lowly to the honorable topic. So, I had available both opinions. I investigated them and chose the honorable, though I

also kept the first one. And anyone who is like me and my kind in this matter will leap from one topic to the other. And as one raises the standard of the honorable topic, one's own standard will be raised by *Ha-Shem*. And about him, I read, "And his standard is as love upon me" (Song of Salomon 2:4). Do not read *Diglo* (דגל, his standard), but *Dilugo* (לג, his leap). And after giving you this brief warning, and bidding you what must be bidden in few words that appeared in many places, I will begin with the mysteries of the letters of the most honorable and terrible name. And I will inform you what letters they are, with God's help.

Know, my son, and understand that the letters of the name are four: *AHV"Y* (אהו"י). And in general, they are known as the letters of concealment, by way of "This is My name forever (לעלם, *Le-Olam*), this is My mention for every generation" (Exodus 3:15). And in *Kabbalah*, it is said that it is written *Le-Olam*, meaning that it should be concealed (להעלם, *Le-Ha'alimo*). And thus, its letters are the letters of concealment. And that is understood by the people, but the concealed aspect is not that, but only that *Le-Olam* is an equivocation; and its first meaning is the topic of concealment, and the second is the topic of *Ma'alah* (מעלה, degree, excellence); and that is that the letters of the name should be elevated (לעלם, *Le-Alam*), from "to elevate them" (לעלה אותם, *Le-A'le*) – which is as raising them to their proper *Ma'alah*. And in order to testify to this, it says immediately afterwards, "My mention", implying that a person must mention it. And the secret of "every generation" indicates that each generation revolves with the name according to the mention of its name. And the opposite of mentioning (הזכרה, *Hazkara*, also memorizing) is forgetting. Thus, He gave warning and said: "Lest you forget, etc.". And the allusion is, "You shall wipe out the mention of Amalek from under the heavens, do not forget" (Deuteronomy 25:19). For it was already said, "For hand upon the throne of *Yah* (יה), *YHVH* (יהוה) wages war on Amalek in every generation" (Exodus 17:16). And "generation" (דור, *Dor*) is derived from "dwelling" (דירה, *Dira*), and refers to the whole length of time in which a generation dwells in the world and is

not forgotten. For thus, it is written, “There is no memory of the first ones” (Ecclesiastes 1:11). And it is written, “A generation comes and a generation goes, and the earth stands forever” (ibid. 4). But of the name it was already said, “YHVH, Your name is forever; YHVH your mention is for every generation” (Psalms 135:13). And it was further said, in a revelation of a secret, “Your kingship is the kingship of all worlds (עֲלָמִים, *Olamim*); Your government is the government of every generation” (ibid. 145:13). And it was further revealed when it is said, “You, YHVH will sit forever (*Le-Olam*); Your throne is for every generation” (Lamentations 5:19) – Indicating the name, the kingship, and the essence, which are the secret of *Le-Olam*, as if to say, “Your name, Your kingship, and You”, for these are the three levels of unification: He, His name, and His kingship.

And it is already known that a name is a sign referring to some existing substance or accident. And the secret of the name (השם, *Ha-Shem*) is [the acronym of] He (הוא, *Hu*), His name (שמו, *Shmo*), and His kingship (מלכותו, *Malchuto*). And the initials, middle letters, and final letters of “He, name, kingship” further spell out “the name is truth and its entirety” (השם אמ"ת וכל"ו); [=in *Tzeruf*] “and the truth is intellectual” (והאמ"ת מושכ"ל), [=in *Tzeruf*] “and the mother is intellectually conceived” (והא"ם מושכל"ת); [=in *Tzeruf*] “and the name in its entirety is true” (והש"ם כל"ו אמ"ת); [=in *Tzeruf*] “and the entire truth is a name” (והאמ"ת כל"ו ש"ם), [=in *Tzeruf*] “the intellectually conceived is true” (והמושכ"ל אמ"ת). And the secret is this, and understand it: [The] name [of] kingship, He is kingship, the name is He, and in the exalted name He is His name; and He is His kingship in essence. And this cannot be imagined but [only] intellectually conceived, for the imagination can only picture some complex thing; but *Ha-Shem* contains no complexity. And three further degrees are mentioned in order to indicate the secret of the close generations. And a generation (דור, *Dor*) relates to those who dwell (דרים, *Darim*) in the world; and the world relates to time, and time relates to the world. And the degrees are His mention,

His government, and His throne. And His mention is an extension of His name, His government is an extension of His kingship, and His throne is an extension of His essence. And the generations are extensions of space and time, and these extensions are known to every *Maskil* (משכיל, intellectual person) who is a *Kabbalist*. And I am alluding to their secret for those of intellect, for the extension is undoubtedly after the extending; and the extension is lesser, when they are of two kinds. But when they are of one kind, it is possible that they would be of the same degree, even though they are not identical in their existence. And because the extension and the extending can be one of three parts – a separate, or an inseparable potential of a body, or a body – we must determine by the intellect to which of the three each of them belongs.

And knowing that the separate intellect is extending and is not an extension, we would know that the potential of a body and the body are its extensions, while it is no extension of either of them. And knowing that *Ha-Shem* is the First Cause of all existence, He is necessarily existing in His essence, and He is the superior intellect in all levels of existence. We can also know from this that everything is an extension of His essence, and every imaginable description attributed to His essence are all extensions of His essence, since in His essence there is no complexity; for if He were complex, He would not be necessarily existing in Himself, but only the two components. And every complexity is an accident that happened to the compound, and every compound has components. And all this is already clarified in the books of wisdom. Thus, each of His names would refer to His existence or to some difference that sets Him apart from everything else. That is the custom of referring to different substances using their distinguishing quality, or it may refer to a description attributed to Him, to His actions, or by what resembles a type of perfection among the masses, which have no grasp of His essence except by tradition (lit. *Kabbalah*). Thus, all His names are extensions of the name that is unique to Him, just as every existent is an extension of His existence. And the honorable and terrible name, called “the explicit name” (שם המפורש, *Shem Ha-Meforash*), is alone the beginning of all His names, just as He is in essence the beginning of all substances.

And He is all of them in actuality, and they all persist by His potential. And because the name is the crux of the mention, and the mention is by name, it is an extension of the name. And because kingship is the crux of government – for every king governs but not every governor is a king – government is an extension of kingship. And because the first substance is the crux of all substance, the throne of the substance is an extension of the substance seated upon it. However, *Ha-Shem* – blessed be He – who is neither a body nor a potential of a body, does not require the throne to sit on; but if the name “throne” is attributed to it, this throne would be a bodiless quality. Thus, you would understand that this throne is an exalted topic, and yet *Ha-Shem* rests upon it in an image: “And lo, *YHVH* stands upon it” (Genesis 28:13) – upon the ladder, by way of allegory.

And since this is so, how is it possible to find a name to refer to the truth of His essence, which is inconceivable to the intellect? So, how could it be grasped by any other means inferior to the grasp of intellect? Indeed, the explicit name indicated His existence and His difference from everything else. And the difference is not just the difference of His substance from another substance, but the utter difference of His substance from any other substance – and also the difference of the qualities of His substance from the qualities of any other substance, the uttermost difference such that no difference is greater, as explained in the following small part. However, in this one I will inform you which letters were selected to become His name – may His name be blessed. And I will say that the letters are 22 in total, and *Ha-Shem* selected four of them in order to inform this to those who speak, with which to indicate His existence. And He saw that it was impossible to indicate His unique existence except by way of the unique name. And He commanded His servants, the priests, to bless His unique people with it, which is selected among nations as His name was selected from the rest of the letters – even though they are all His letters, just as all the nations are His creations. And as He is unique and His nation is unique, He commanded that His blessing should be brought down by a unique tribe of all His tribes, even though they are all His unique tribes. And as everything is unique, He selected a unique blessing, which is triple as His one name is triple. And as

His one nation is triple – priests, Levites, and Israel – they are all Israel, but they are not all Levites. And similarly, every priest is a Levite, but not every Levite is a priest. Now that I have informed you of this, I will let you know that no name is of less than two letters in any way. And these are the first and selected among all the letters, which are *Y" H* (י"ה); and *Vav* (ו) was further selected in order to combine with the name, and so was *Aleph* (א). And these are the 4 letters of the name, and their existence is in everything. And no other letter but these four participates in any revolution that revolves around the unique name. And these are alone the letters of the unique name. And since I have informed you of this, hear what I will say concerning their mysteries in this part.

Part 'ה, Topic 'ב, Sign 'ל, which contains the topic of the reference of the letters in the Name

Since the name was found to be necessarily existent, it must be indicated by letters such that their total number makes the existence of all of them necessary [*Alef+He+Vav+Yud=22*], and they are all together (י"ה = 22). And the beginning of everything that exists afterwards and was made necessary by His will is God – may He be praised. Thus, He should be indicated by a letter that demonstrates that this is His relation to everything that comes afterwards, and that is the letter *Aleph* (א). For *Aleph* is the first letter among all the letters in its level, and none of them can be pronounced without *Aleph*. And whatever vowel motivates the letter, the motion of *Aleph* is there along with it. And utter all the letters without any combination, one by one – i.e. from *Aleph* to *Tav* (ת), with each of the vowels. And prolong [the pronunciation of] each letter for a little while, and you will find that the motion begins with the combination of the letter with an *Aleph* and the vowel. And after the pronunciation of the letter, it emerges from the mouth; the vowel combined with the *Aleph* remains revolving through the prolonged utterance in constant motion, as if there were an *Aleph* there on its own

without a break between the two exhales. And that is necessary according to how human life is – i.e. if the breath that is the immediate cause of his life ceases for some time, he dies immediately. And since the breaths are the immediate causes of his life, the letter of breath, on which all breaths depend, would refer to the existence of God, Who is the life of all who are living, and the First Cause of the life of all living things on which every motion depends from beginning to end.

And it is known that there are in total five kinds of vowels in existent speech. One is above, whose name is *Cholam* (חולם, 'o'), and its shape is a point at the top of the letter. And one is below, called *Chirik* (חיריק, 'i'), and its shape is one point at the bottom of the letter. And one hangs between the top and the bottom, at the middle after the body of the letter, called *Shuruk* (שורוק, 'u'). And one is below, drawn straight, called *Kamatz* (קמץ, long 'a'), and its shape is a straight line from one end of the letter to the other, and one dot under the line at the middle. And one is below, called *Tzerei* (צרי, long 'e'), and its shape is two points – one at the beginning of the letter and the other at its end at the bottom. Thus, all five vowels are on the bottom, on the top, and in the middle. It is just that one was singled out to be on top, and the middle one was singled out for the middle. [And the shape of one points at the bottom called by its name, and uttered with its own vowel.] And the remaining three are on the bottom, and the rest of the vowels are composed of these. And this topic will be completed in section eight, in the secret of the utterance of the name.

And know that the breaths of the nose are one thousand, and the allusion for this is, “One-thousand-thousands serve Him (אלף אלפין ישמשוניה)” (Daniel 7:10), which is in *Gematria* “a thousand breaths of the nose” (אלף נשימות האף). And its secret is, “And He blew into his nose the breath of life” (Genesis 2:7), which alludes to the definition of Man in two ways. And so, they are “two – alive, dead” (שנים חי מת), which is in *Gematria* “the living ones intellectually conceive the dead” (חי משכיל מת). And just as when you remove the utterance of *Aleph* from any letter,

there would be no existence to the letter that you thought to utter, so if you remove the breath from the person there would be no existence to his life. And know that everything that I have said about breath (נְשִׁמָּה, *Neshima*), which is called also *Neshama* (נֶשְׁמָה, higher soul), is alluded to at the end of Psalms in the verse, “Every *Neshama* will praise *YaH* (יה), *Halleluyah*” (Psalms 150:6), whose secret was interpreted as “Praise Him with every breath within you”. And we will clarify this in further detail in the secret of the utterance of the name, in the topic of the breaths – their quantity and quality, and the very essence of their substance – with the help of God. And concerning *Aleph*, it is the first in everything it belongs to, i.e. the set of the alphabet; for it is the first among the letters, and in the set of single digit numbers, for it is the beginning of all numbers. For it is a sign for the first number, which is a number on one side and not a number on the other. Thus, the letter *Aleph* is worthy of being a name of *Ha-Shem*, meaning to refer to Him by the most exalted of all existents in genus and species. And it is further known that *Aleph* is the beginning of the four degrees of numbers, which are the units – beginning with *Aleph* as an indicating sign – the tens – headed by *Yud* (י"ד) as an indicating sign – the hundreds – headed by 'ק (*Kuf*) as an indicating sign – and the thousands – headed by *Aleph* and a different indication of the sign; and so on indefinitely. And therefore, the thousand is called one. And this comes to demonstrate that the beginning is also the end. And that is the saying of the prophet [Isaiah], which refers to what *Ha-Shem* said: “I, *YHVH*, am the first and I am the last” – which comes to reveal that *Aleph* is among the letters of the name, and the first in the substantial name that is *Eheye* (אהיה). And *Yud* (י) is among the letters of the name, and the first in the substantial name that is *YHVH*; and it is the last in the set of the units, and the first in the set of the tens.

And all this indicates that He is the first and the last, meaning the beginning that has no beginning and the end that has no end. He is the beginning of all things, which exist through Him, and the end of them all, for they were all created so that His excellence would be revealed to His creations. And this is the topic for which He commanded us to dedicate every firstborn to

His name, for it indicates the beginning in the power of human existence, as it was said: "Rueben, you are my firstborn, my power, and the beginning of my potency" (Genesis 49:3). And He commanded us to further dedicate the tenth to His name, in order to indicate the final end that existence can possibly reach – so as to testify that He is everything. And since the letters from 'א to 'י, which are ten letters, are all attributed to the first – for they are generally called units on account of the first, which is called 'one' – so it should be known at the beginning of the units and the end of the units – before and after which there is no unity – that both should refer to the unity of *Ha-Shem*, according to the ten *Sefirot Blimah* (ספירות בלימה, emanations without essence [but also the nine basic numerals]), which are the truth of unity. Therefore, it is impossible that His name would be without these two letters in any case. And the numerical value of both of them [=11] contains half of the letters [in the alphabet]. And therefore, the letters are called after them in their very sign. For when you divide the name 'Otiot' (אותיות, letters) into two – *Ot* (אות) *Iot* (יות) – place 'א on its own, then ו"ת, then 'י on its own, then ו"ת, and invert ו"ת to ת"ו (*Tav*, sign, sign [also the last letter 'ת]) in both of them, you will find that their secret is *Tav* 'א *Tav* 'י – i.e. the first sign and the last sign; for the meaning of *Tav* is an indicative sign, as in "And sign a *Tav*" (Ezekiel 9:4). And the allusion is that with a *Tav* you shall live (תחייה, *Tichyeh*) – indicated by a *Tav* of ink – and with it you shall die (תמות, *Tamut*) – indicated by a *Tav* of blood. And the secret is that those who are 'dead in the heart' (שמת"ו בל"ב) are indicated by a [=] 'Tav of blood' (ת"ו ש"ל ד"ם), and those who are 'living in their *Nefesh*' (שחי"ו בנפ"ש) are indicated by a [=] 'Tav of ink' (ת"ו ש"ל די"ו); and understand this thoroughly! And the secret of 'ink' (דיו, *Dyo*) is the secret of [=in *Tzeruf*] 'Yud' (יו"ד); and the secret of 'blood' (ד"ם, *Dam*) is [=] 'Yud Heh Vav Heh' (יו"ד ה"א ו"ו ה"א), which also means [=in *Tzeruf*] 'He is *Yud*, He is' (הו"א יו"ד הו"א). Only they killed it in their heart and covered it with the blood of the heart, for they did not circumcise their

heart; so, the crown surrounding it is revealed, and it is still uncircumcised. And so they transgressed the commandment of “And you shall circumcise the foreskin of your hearts” (Deuteronomy 10:16), and lost the good destiny, which is “And you shall toughen (תקשׁוּ, *Takshu*) the nape of your neck no more” (ibid.), in the secret of the rainbow (תקשׁוּ, *Keshet*). For that is the immediate cause that affects the existence of Man, though on the other hand – on account of the matter – it is remote. Therefore, they were sentenced to death, for they killed what is the cause of their existence within them. [This happened] while the others animated it in their *Nefesh*, for they removed the heart’s foreskin, uncovered its foreskin by the power of its circumcision [or word], circumcised it, and spilled its blood, until they recognized its essence and found it to be dead in nature. And they animated that which opposes it, and exchanged the dead for the living, while the others exchanged the living for the dead.

And because every blood is the first matter of Man, its names contains the explicit name including its pronunciation. And we shall further say concerning *Tav* 'א, and also *Tav* 'י, that the number of *Tav* is ‘you’ (אתָּ, *Ata*), as if they are two witnesses of *Ha-Shem*, testifying to Him and saying to Him, “You are 'א, you are 'י” – i.e. you are the first and you are the last. And ‘you’ in a foreign language is תָּו, and they are both equal in number. And since these two letters indicate *Ha-Shem*, and they are the head and the end of the unification, two other intermediaries must necessarily combine with them, for, since they are a couple, one letter cannot be the intermediary between them, but only two. And therefore, the intermediaries are worthy of being a name of *Ha-Shem*. And these are ה"ו, and their number is called “a round number”; and the number of 'א is called “the first root of every number”; and the number of 'י is a complete number.

And I know that you will ask me and say, “In that case, why does the name *Ehevi* (אהו"י) not indicate the unified name?”. Know that it should have been so, but because *Ha-Shem* wished to conceal His name, in order to test the hearts of the *Maskilim*

(משכילים, intellectual persons), purify, filter, and whiten the power of their intellect, [so] it was necessary to cover it, conceal it, and keep it away. And it was composed of the letters of concealment; and it was not concealed entirely [perhaps should be: For if it was concealed entirely], even the *Maskilim* in their contemplation of it would not be able to grasp it at all. And the name would have been with them by way of tradition [lit. *Kabbalah*], and not by way of intellectual comprehension. So, it was necessary to combine the two extremes in it, to perfect the two kinds of people with it, on which it was said: “Man and beast you shall redeem YHVH” (Psalms 36:7). And these are the intellectuals (שכלים, *Schalim*) and the ignorants (סכלים, *Schelim*) – the former by the power of their contemplation of the name, and the latter when they accept that it exists. And the ignorant are forbidden from uttering it. And they will no longer utter it in their name, while the *Maskilim* are allowed to utter it; and they will rejoice greatly in knowing its ways, as the prophet who knew it in truth and said: “The *Neshama* (higher soul) craves Your name and Your mention” (Isaiah 26:8). And the prophets shouted concerning His mention, as it was said: “You who call on YHVH do not fall silent” (ibid. 62:6); and further, “Do not give Him silence till He erects and puts Jerusalem as the glory of the earth” (ibid.). And it was already said of them, “They will not fall silent day or night” (Ibid.) – meaning that they will not cease from mentioning it.

And since this is so, there was a reason to conceal it and a reason to reveal. And if the name *Ehevi* (אֶהְיֶה) were a permanent name – and had it been known that these 4 are the letters that are used as vowels – then the ignorant would wonder and say that it is impossible for *Ha-Shem* to be indicated by letters that are servants to others [i.e. when used as vowels], for they would not have recognized the excellence of this supreme true topic. Therefore, it had to be revealed in other forms that are not understood by the gullible, and are understood by the wise. And another reason, superior to the first, is that the secret of the true name cannot be understood without a revolution, which indicates that every revolution is necessitated by the truth of its existence. And also, it cannot be known without its proper

vowels, for by its vowels a Man can know the secret of all the motions, and that He is the cause of every motion, whether circular or linear. And the circular motion has to exist in it in order to indicate that the circular motion is necessitated by His existence. And a linear motion must also exist in it, in order to indicate that it was also necessitated by His existence. Now, its utterance will not be complete without the tunes of the breath that are known to Him, which indicate His powers and that every general or particular power was necessitated by His existence. For, in general, that conception is what is called according to the intellectual divine *Kabbalah* “the knowledge of the name in truth”.

Thus, if the name had not indicated all this in its essence, how could it indicate Him in its final perfection? Therefore, the name that is called “the substantial name” appears throughout the *Torah* in a quality that indicates a perpetually revolving sphere. And this is its secret: “Yud is” (י' הו"ה) [spelling YHVH]; and let the *Maskil* (intellectual person) understand! And in one particular place, it also appears in another revolving form, which is this: “Aleph was” (א' הו"ה) [spelling Eheyeh]. And the wise will recognize that this second form only appears three times in the entire *Torah*, in the form of a name that should not be erased. And it never appears in the books of Prophets or in the Writings by a decree of *Ha-Shem* even once. And indeed, the place where it appears in the *Torah* is also meant only to indicate that He is the Cause of the general redemption. And א' is ה' (5) *Alephs*, and י' (10) times ה'; and understand this! And that is in essence the same thing indicated by the first name in two ways. The first is י' times ה' and ה' *Alephs*, which are ה' alone, for the *Alephs* are ones. And the second is the emergence from ה' and the entrance into ו' at a time of ה' times י'. And similarly is the second name in its essence. Its second way is inverted like this: ה' times one for ה' times א'. And according to this way, the substantial name whose root is א' will be ‘everything’ (הכל"ל). And its allusion is, “[=] ‘For’ (הן, *Hen*) to YHVH our God” (Deuteronomy 10:14) – everything is His. And the first one, whose root is י', is ‘everything’ (הכל"ל) on

account of the sum of all the units up to it. And it is 'in general' (כלל) on account of ה' (5) times ו' (6), which are ל' (30). And on account of ה' times י' (10), it is [=] 'every' (כל, *Kol* = 50). Thus, straight and inverted, its secret sums up to 'a general [rule]' (כלל) [=] 'for everything' (לכ"ל). And that is the secret of the Tree of Life (עץ החיים, *Etz Ha-Chaim*), whose concealed pronunciation is 'judge' (דיין, *Dayan* [taking only the spelling of the letters ע' צ', without the letters themselves]). And its secret is in *ATBaSh* (א"ת ב"ש), a known kabbalistic permutation technique), and know it! And rise and anoint it, for it is *Zeh* (זה, it = 12 = tree [עץ] in *ATBaSh*). And every tree has leaves where it concealed its fruits. And when you triple it, it becomes the name of 12 [letters]. And its secret would be 'a rule for every rule' (כל"ל ל"ל). For *Ha-Shem* – may His name and His mention be blessed forever – and half of the number is 240 (ר"ם, also 'exalted'). And its secret is [=] '*Ruach YHVH*' (רוח יהוה, the spirit of the Lord). And thus, *Zeh* (it) is the Tree of Life [*Zeh* + Tree of Life = 240]. Double 240, and you will find that it is [=] '*Ruach* from *Ruach*' (רו"ח מרו"ח) – i.e. the *Nefesh* (lower soul) of Adam, which contains every *Nefesh*. And thus, ה"ו indicate in their inversion in the name that they are a sphere revolving back and forth. And the allusion is, "You have created me backwards and forwards" (Psalms 139:5).

And indeed, they appear in the first name back and forth, and ו' is between them, deciding the revolution of the 10 *Sefirot* – 5 opposite to 5. And the topic of ו' that is between them indicates the existence of something perpetual, eternal, and persistent, as a pillar upon which the house rests. And it is in the image of a ladder standing on the ground, with its head reaching skywards. And the *Malachim* (מלאכים, angels) of *Elohim* (God) ascend and descend on it [based on Genesis 28:12], and move around it in a straight motion, as the shape of ו' indicates – whose position is straight, and which stands erect. Thus, this name indicates that *Ha-Shem* founds the world, in which all motion is straight,

ascending and descending, by the power of this name whose secret is the 10 *Sefirot* divided into two equal parts – which are: 1. *HVH* (הוה) *YHVH* (יהוה), and 2. *A HYH* (א' הי"ה), where the decider between them is a 'י'. And its shape is round, indicating a circular motion around it, for *Ha-Shem* founds the world of circular motion – which is the world of the spheres – by the power of this name, which is the whole single first *Sefira* whose name is the *Ruach* of the Living *Elohim* (רוח אלהים חיים). And that is the *Ruach Ha-Kodesh* (רוח הקודש, Holy Spirit, Divine Inspiration). Therefore, it was said: “And the living *Ruach* is in the *Ophanim* (אופנים, spheres)” (Ezekiel 1:20). And it was already said in the [discussion of] the *Merkava* (מרכבה, chariot) that “Wherever the *Ruach* will be (יהיה, *Yihyeh*) they go; they do not turn as they go” (ibid. 12). And the secret of *Yihyeh* (יהי"ה) with the secret of ‘wherever the *Ruach*’ (שמה הרוח), will reveal to you the secret of the mentioned *Ruach Ha-Shem* (Spirit of the Lord). And thus, the name was also of two letters, and it is this: *Yah* (י"ה). And when you invert it or double it, you will find its secret, which is *Yah Yah* (י"ה י"ה). Now, combine all three revolutions of the three names, and you will find that the first is ‘is’ (הו"ה, *Hove*), the second is ‘was’ (הי"ה, *Haya*), and the third is ‘will be’ (יהי"ה). Add up their numbers, and you will find them to be ‘sphere’ (גלגל, *Galgal*). And the spiritual ones (רוחניים, *Ruchaniyim*) are 'א' with *Yud* (י"ד). Put 'א' (1) with *Gal* (ג"ל, 33) and it becomes *Dal* (ד"ל = 34). And put further 'י' (10) with *Gal*, and it becomes *Mig* (מ"ג = 43). Add them both, and you will find a *Migdal* (מגדל, tower). And the allusion is, “A tower of valor is the name of *YHVH*, in which the righteous and sublime will run” (Proverbs 18:10). And the other is also equal in number with *Migdal*. Add them together, and they are 154 (קנ"ד). And its secret is ‘east’ (קדִים, *Kadim*). And the allusion is, “The *Ruach* of *YHVH* comes from the east” (Hosea 13:15). Now, in “*YHVH* our God (אלהינו), *YHVH* is one” (Deuteronomy 6:4), the three names add up to 154, and they are the ‘tower of valor’ (מגדל עֶזֶר). And the

secret is [=] ‘vowel points’ (נקוד, *Nikud* = 154). And there lies the aforementioned secret of three unified names (‘is’, ‘was’ and ‘will be’), which are the kernel of the name of 12 [letters]. And they are 11 letters, and with א they are 12. And these [last three names] are 14, but they indicate the revolution of the complete name backwards and forwards. And the name that is a description – which is *Eloheinu* (אלהינו, our God) – decides between them. And all is one, in the image of *Eheye Asher Eheye* (אהיה אשר אהיה, I am that I am), in which the word *Asher* decides between them.

And the two names are one thing – the description and the described. And the decider is also a name for anyone who recognizes its secret. And if you recognize the three *Alephs* by themselves [i.e. put aside], include them together and they will add up to כ"ב [most probably it should be כ"כ – the two *Eheyes* (=21) without the *Alephs*] ש"ר (22 princes). And your sign is, “I will highly increase your reward (שכרך, *Secharcha*, composed of the letters ש"ר and כ"כ)” (Genesis 15:1). And the secret of *Asher* is [=] ‘a shining candle’ (נ"ר מא"ר). And the secret is as “In Your light we shall see light” (Psalms 36:10). And everything within them is a ‘shining candle’, and the number is [=] ‘the path of *YHVH* on earth’ (ד"ך יהו"ה באר"ץ). And it is [=] ‘a candle on earth’ (נ"ר באר"ץ), and the allusion is, “For the *Neshama* of a man is a candle of God” (Proverbs 20:27), whose number is ‘*Hashgacha* (השגחה, providence) of the *Neshama*’ (השגחת השגחה) – which is itself [=] ‘*Hasgacha* of the heavens’ (השגחת השמיים). And the secret is that just as there exists the [=] ‘*Hashgacha* of *Ha-Shem* in the star’ (השגחת השם בכוכב), so there exists the ‘*Hashgacha* of *Ha-Shem* in the brain’ (השגחת השם במ"ח). And a secret of the secrets of the jubilee will be revealed to you, which is a triple י"ו (16) – which is a triple ‘couple’ (זו"ג). And that is what I revealed to you in the secret of ‘the life’ (החי"ם) that revolves, which are ו' (6) times ה"א (5) –

which is ל' (30) plus the deciders, which are י"ו. Now, multiply the one with the other, and you will find that they are 'a vessel' (כל"י = 60 = 6 [ו'] x 10 [י]). Add ל' to them, and they become 'a general' (כלל"י). And its secret is [=] 'king' (מלך), and its allusion is, 'YHVH is king' (יהוה מלך). And it is known that the mentioned ה"א is as the topic of 'there' (הנה), as in "There (ה"א) you have a seed" (Genesis 47:23). And the secret of Ehey (אהיה) becomes, "There is Yah (ה"א י"ה)", as in the topic of "There is YHVH" (הנה יהוה) – i.e. "There He is", as someone who says, "There is the king; be afraid of him, for now he is going to ask of you what you owe him". And that is the heart, the *Nefesh*, the light, and what is drawn from them. And א' (one) inverted is half the love, and it is the gist of every lover and every loved. And the three of them contain the 'power of one' (כ"ה אה"ד), which is the [=] 'power of love' (כ"ה אהב"ה). And the secret is [=] 'א"י is in it'. And altogether it is [=] 'YHVH Yah' (יהוה י"ה). Put 'world' over 'love', and you will find 'the world to come' (העולם הבא), which is 'one small world' (עולם אחד קטן). And it is a world undoubtedly filled with love. And for this reason they indicated, concerning *Yah*, that it is filled with *Elohim*; and it is itself 'Yud Heh (י"ד ה"א), which is [=] 'YHVH'. And it is an allusion to [=] כ"ו (26) *Kaf Vav* (כ"ף ו"), for [=] 'YHVH' is [=] 'Elohim', and it includes the Angel of *Elohim* (מלאך האלהים). And it is YHVH Adonai (יהוה אדני), which is *Adonai Elohim* (אדני אלהים), in order to indicate the secret of the world with them, which is the 'vessel of *Elohim*' (כלי אלהים). Calculate 'the God of gods' (אלהי אלהים), and it is [=] 'Aleph and Yud' (א"י וי"ד) – meaning first and last. And calculate further 'the Lord of lords' (אדני אדני), and you will find [=] 'the fountain' (המעין), containing measure for measure. Add them together, and they are ש"ב (312). And know that it alludes to the six days of creation (ששת ימי בראשית). And it emerges from the name of 12 [letters] in *Tzeruf* and complete, and the secret of its half is, 'He is no body' (אין גוף); and the secret of its remaining half

is, 'And not a potential of a body' (ול"א כ"ח בגו"ף). And the revolution is, 'My name is *Sit*' (שמי שית) [שי"ת = 710], *Bereshit* (בראשית, in the beginning [but it could also be read as 'created *Sit*']). And the secret is [=] 'My name is concealed' (שמי נסתר) – 'creating and *Keter*' (ברא וכתר); [=] 'My name is two impulses' (שמי שני יצרים) – 'created two impulses' (ברא שני יצרים); it is My unified and explicit name.

And if you can understand this wonderful way of the knowledge of the name, you will know the name. Combine *Sit* with *Sit*, and you will find that the sphere of the intellect is with you (א"תך = 1420 = 2x710). And the allusion is, "For I am with you to save you; thus said *YHVH*" (Jeremiah 1:8). And combine 'My name' (שמי), whose secret is [=] 'intellect' (שכ"ל) that 'created' (בר"א) – whose secret is [=in *Tzeruf*] 'organ' (אב"ר). And it is [=in *Tzeruf*] 'great' (רב"א). And you will find it [= 'my name' + 'created'] 'in every head' (בכ"ל רא"ש). And it is [in *Tzeruf*] 'the head in everything' (רא"ש בכ"ל). And if you find it in form, you find it in matter. And when you find it in matter, you will find it in form in the secret of 'candle in the fire' (נר בא"ש). And the secret in total is two impulses in matter, two impulses in form. Thus, the secret of the six days of creation was revealed to you, which is the secret of "Six wings; with two he covered his face, with two he covered his legs, and with two he flew" (Isaiah 6:2). And these are the face – which is in the head – the legs – which are below – and the wings that have human hands beneath them – which are in the middle. And two are for the face, which has seven gates. And two are for the hands, which have 10 *Sefirot* corresponding the 10 fingers. And two are for the legs, which also have 10 *Sefirot* corresponding the 10 toes. And from these, 27 types of people and 27 letters were derived.

And the 'judgment of *Tishrei*' (די"ן תשרי) [*Tishrei* is the first month in the Jewish calendar] is the judgment of the six days of Creation. And therefore, the day of New Year is the day of judgment. And the arm of merit and the arm of guilt revolve,

whose secret is [=] 'the time of the end' (ע"ת ק"ץ); and *Shaddai* (שד"י) decides between them. And the secret is further *Metatron* (מטטרון), [=] 'his name is *Shaddai*' (שד"י שמו"ר) [and '*Metatron*' = '*Shaddai*']. And the interpretation of the secret is [=in total] '*Shaddai*, his name is *Shaddai*' (שד"י שמו שד"י), and from this [=] 974 (תתקע"ד) is derived. And also, 'the name of *Metatron* is youth' (שם מטטרון נער), and all together is [=] 'I have the Crown of *Shaddai*' (כתר שד"י לי). And by this, you shall know that the revolution of ה' testifies to the day of judgment: ה' (5) times ה' is 25; ה' times 25 is 125; and their secret is [=] 'the day of judgment' (יו"ם הדין). [=] 'And the judgments' (והדינים) are [=] 'priests' (כהנים). א', one, and thousand are form, name, and unification. And the secret is name (שם, *Shem*), unification (יחוד, *Yichud*), and existence (מצִיאוֹתָ, *Metzi'a*). The endings of the words spell out '*Midah*' (מדה, measure, emotional attribute), corresponding to the existence of [=in *Tzeruf*] 'the blood' (הדם, *Ha-Dam*); and know them! And know that ו"ד join the first letter of the name [i.e. י', in order to spell out *Yud*] for two primary topics: First, because the two of them together make the same number as י' itself [i.e. 10]; and second, because this indicates the government of י' over the whole of reality, denoted by ו"ד – 6 (ו') directions and 4 (ד') elements. However, beside these two it has many paths. And among them, write a 'spelled out י' (יו"ד מל"א), and you will find that its secret is [=] *Malach* (מלאך, angel). And indeed, he is God (האלהים) Himself. For its secret [=] 'was spelled out' (היה מלא). And it is the secret of ה"א יו"ד ה"א [= 32, spelling out '*Haya*'), which is [=] 'glory' (כבוד), [=] 'single' (יחיד) [=] 'heart' (לב). And "YHVH is God (האלהים)" (Deuteronomy 4:35), and that is '*Adonai YHVH*', as we said. And the allusion to it is "The work of the hands of [=] 'a master' (אמן, *Aman*, but it could also be read '*Amen*')'" (Song of Solomon 7:2), which is a sign [i.e. acronym] for '*El* the faithful king (אל מלך נאמן)', [=] 'the terrible' (הנורא). And the allusion

is, [=in *Tzeruf*] “The light resides with Him” (Daniel 2:22). Now, *Eheye* (אהיה) is in a foreign language *Sharir* (שריר), from which you can understand the form of the path of “*Eheye Asher Eheye* (אהיה אשר אהיה, I am that I am)” (Exodus 3:14). And write further a *Yud* (יו), and know what is the [arithmetical] sum of the *Yud* [i.e. $1+2+\dots+10=55$]. And it is [=] ‘everything’ (הכל) and also *Him* (הי, the sea = 55). And know what is the sum of ו' (6), and you will find 21. And the sum of ד' (4) is 10. Thus, the number of them both is *El* (אל, God = 31). Add that to the sum of י', which is *Him*, and there is *Elohim* (אלהים) emerging from the summations of the *Yud* (יו). And it is also the [=] ‘God of everything’ (אל הכל). And add further the components of *Heh* (ה) squared [i.e. $5 \times 5 + 1 \times 1 = 26$], and you will find *YHVH*. And you already know that a complete *Yah* is *YHVH Elohim* (יהוה אלהים). And that refers to the inversion of the attributes, for *YHVH* is the attribute of compassion, but *Elohim* is the attribute of judgment; for *Elohim* [=] ‘is a judge’ (הוא דיין). And this is [=] ‘*HY”V Adonai*’ (הי”ו אדנ”י). And also, [=] ‘this is *Yud Heh*’ (הנה יה), [=] ‘*Heh* (ה = 6) *Yuds*’ (ה”א יודי”ן), which are ס' (60). And they are [=] ‘*Yud* (יו = 20) *Hehs*’ (יוד”א ה”א), which are מ”ן (100). And together they are [=] ‘a sign’ (סימן, *Siman*) [of] [=] ‘miracles’ (נסים, *Nisim*). Therefore, they are the explicit name and the pronounced name. And the allusion to them is [=] ‘vowels’ (נקודות). And their topic is, “*Chesed* (חסד, grace, love) and Truth shall [=] ‘greet’ (יקדמו) ‘your face’ (פני”ך)” (Psalms 89:15). And the allusion is that ‘the day of judgment’ (יום הדין) emerges from [=in *Tzeruf*] ‘the imagination of *Yah*’ (ה”ה דמיון י”ה). How so? י' (10) times י' is *Min* (מין, species = 100), and ה' (5) times ה' is ‘the *Yud*’ (ה”ה יוד = 25). And everything is [=100+25] ‘from *Yud Heh*’ (יוד”א ה”א), which is the secret known as the faculty of imagination. And as imagination emerges from it, so does ‘the intellectual’ (השכל”י), from the secret of [=] ‘*Yah* is my

name' (י"ה שמ"י). And it is also [=in *Tzeruf** 'the name of the *Yud*' (ש"ם היו"ד)], just as the other is the 'species of the *Yud*' (מ"ן) (היו"ד). Add them together, and you will find that their secret is 'Man is the name of the species' (אדם ש"ם המ"ן), [=] 'body over form' (גו"ף ע"ל צור"ה), [=] 'form over body' (צור"ה ע"ל) (גו"ף). And they are both [=] 'dead' (מתים). But when they are joined by 'the unified name' (שם מיוחד), which is [=] 'the name of life' (ש"ם החי"ם), then [=altogether] 'the name revives the dead' (מחי"ה המתים). And in general, 'the good impulse and the evil impulse' (יצ"ר הטו"ב ויצ"ר הר"ע) are [=] 'a name that revives dead' (ש"ם מחי"ה מתים) – 893 (תתצ"ג). And consider further the topic of ה"א ו"ו ה"א, and you will find that the sum of them all in the above mentioned way is 'witness' (ע"ד, $E'd = 74$), which is itself [=] 'a judge' (די"ן). Therefore, the sages said, "He is the witness and He is the judge" (Avot 4:22), whose secret is [=in *Tzeruf*] (ה"א ו"ו ה"א ע"ד ודי"ן) 'ה"א, witness and judge' (ה"א ו"ו ה"א). However, the secret that is clarified here is 'He He' (הוא הוא), on which it was said: "This is My name forever, this is My mention for every generation" (Exodus 3:15). And the secret is that the one will move (ימש, *Yimash*) and the other will be mentioned. And this is by way of two impulses from which we grasp the Divine – and they join matter and form among the superior ones. And the allusion is, "Righteous and sublime" (Proverbs 18:10), which testify to matter and form in the verse concerning the *Migdal Oz* (מגדל עז, mighty tower) (ibid.) alluded to above. And with the inferiors themselves, that is their way and their joining, but the superior are alive and the inferior are dead. And when the power of life joins the dead, the dead return to life. And by this, you shall understand the topic of the resurrection and the topic of life in the world to come.

And know that the paths of *Ha-Shem* are unfathomable, for His mysteries are endless. But if you wish, rise before Him every day, so you will not be as the ass of the millstone that goes round but never leaves its place. And even though it performs the act of grinding in its motion, and it is a tool of another, an ass it was

and an ass it remains. And its actions give it no further quality to what it already is. Then, you will have to resemble those who contemplate the wisdoms, whose *Nefesh* rises every day before their Creator, out of the knowledge of His name – may He be blessed. Therefore, I will seal this section with the secret of the name of 12 [letters] and its significance, and from it awake to the knowledge of the name of 42 and the name of 72. For it all emerges in one place, and it all leads to one place. And know that the priest would utter the name of 12 at 10 different times on the Day of Atonement, corresponding the 10 days of repentance, the 10 *Sefirot*, the 10 sayings, and the 10 commandments, which all indicate the same thing as it extends from existence to existence, and also from one degree to another, from one topic to another, and from one cause to another – until everything reaches the representative of the congregation (שליח ציבור, *Shaliach Tzibur*). For the representative of the congregation is *Yud* (י"ד), meaning that he is the tenth, and "The tenth shall be sanctified to *YHVH*" (Exodus 27:32). And the name of 12 [letters] rises to the number of this combination due to its equal parts: Their half is 6, their third is 4, their quarter is 3, and their sixth is 2. And concerning all these parts together, along with the unified part, which is 1, their secret is 'she' (הי"א = 16). And the secret of 12 is 'he' (הוא = 12). And thus, the secret is 'she he', or say 'he she'. And together it is a single [=] 'power of *Yah*' (ה"ה). And this is their path:

YHVH (יהוה) *YVHH* (יוהה) *YHHV* (יההו)

And this is one of its interpretations:

YHYH (יהיה) *VHVV* (והוה) *VHYH* (והיה)

Indeed, it contains some other secrets, and these are enough for you about it. And in the secret of their pronunciation, we shall

further reveal to you the secret of their vowels, with God's help. Our intention is already complete in what we wished to indicate in the topic of the letters dedicated to the name of *Ha-Shem*. Only our resigns are necessary, as they are like the chapter headings of what you should know about by plenty of intellectual contemplation, so as to arrive with it at the form of the motion of speech.

The seventh part, whose signs are 'ה'ש'ר'ק', has four parts and four topics signed by the name 'ע'פ'י'ה'

Part 'ה', Topic 'א', Sign 'ע', which contains the *Tzeruf* (combination) of the Letters

This principle is easy to understand, and even though we do not grasp it, it must have necessarily an end, as every script has an end and every language has an end in actuality – but in potential they are endless. And because this path is the first in terms of the received wisdom within it, as a general likeness, therefore all its parts are contained in its general name. And that is the name ‘*Tzeruf* of letters’ (צירוף האותיות), which is in *Gematria* ‘seventy languages’ (שבעים לשונות); or it is called ‘the inversion of letters’, and it is all one. For it is known that nothing separates the languages except the inversion in the combination of letters. And that is called ‘composition’ (מזג), for in its likeness the elements were composed. And just as every speech is composed of letters, so every composition is made of the 4 elements. And that is the secret of the name that is יו"ד ה"א [=22] denotes the 22 letters, and ד' (4) the 4 elements. “And thus, we find that every speech and every creature emerges with one name”. [according to *Sefer Yetzira* 2:1-2], which is כ"ו (26), its secret being ‘twenty six’. And it denotes it being [=] ‘the Crown of *Torah*’ (כת"ר תור"ה). And from it, [=] ‘the explicit knot’ (הקשר) [is derived]. Therefore, it indicates the existence of the explicit name in the organs. And it is itself the word of *YHVH*, from which every composition is derived and every blessing comes from. Also, it clearly carries the first judgment [or the first judgment during the clarification]. And these are the very same letters of the blessing and the curse.

Thus, the letters revolve backwards and forwards, as it is said in *Sefer Yetzira*: “Two stones built two houses, three stones build

six houses" (*Sefer Yetzira* 4:16) – and so all of them. And that is their form: אב"ג אג"ב בא"ג בג"א גב"א גא"ב ב"א ב"ב א"א. And similarly, everything that you build of them will reach a similar result. And the meaning of this topic is that it is as when you mix wine with water or water in wine, meaning that the first is inverted in order to be the last, and the last in order to be the first – the end to the head and the head to the end. And if there happens to be an intermediary between them, whether even or odd, it will revolve with each and every one until the end.

Now, it is in a triplet, for it builds six houses. And that is the number indicated by the closest building before it in the sum of its letters and its word segments in general, which are 4 letters and 2 segments. And during the inversion, each letter stood twice at the head of a segment – ג"ב א"א. And the remainder of the two segments had to do the fighting, meaning the inversion – ב"ג ג"ב. And so also א"ג against ג"א and ב"א against א"ב. And the *Tzeruf* will only be completed with non-similar letters, when the last speech is the opposite of the first speech. For example, אב"ג, which is the head of the *Tzeruf*, has against it the inversion that is the end of the *Tzeruf*, which is גב"א, and similarly in any *Tzeruf*. And any *Tzeruf* that you make, which has more than 3 letters – such as אבג"ד, אבגד"ה, אבגדה"ו, or אבגדהו"ז – always starts the *Tzeruf* with the last three letters. And continue, according to its number, to put the first letters always at the beginning, until the revolution of the 3 letters is complete – such as אבג"ד from ד"א. And it is similarly if there are several – such as אב"ג from ג"א, אבגד"ה from ה"א, or אבגדה"ו from ו"א. And once the revolution of the three is completed, contemplate the first *Tzeruf*, which is a key to all of them, and start with the second *Tzeruf*; and put the head at the end, and you will find all the way straight with no mistakes, by a revolution that repeats itself. And in this way, you will find the 4 heads of *Tzeruf* for אב"ג. And these are:

אבג"ד revolves 6 times א' at the head of the segment.

אבגד"ה revolves 6 times ב' at the head of the segment.

ב"ג revolves 6 times 'ג at the head of the segment.

ג"ב revolves 6 times 'ב at the head of the segment.

And treat all the *Tzerufim* in this way. And I have thus informed you enough for our purpose of the ways in the inversion of letters.

Part 'ש, Topic 'ב, Sign 'פ, which contains the *Tmura* (תמורה, transmutation, exchange) of the Letters

There are many ways of *Tmura*, some of them based upon exchanging one letter of the alphabet with another, such as *YHVH*, which changes in *A"t Ba"Sh* (א"ת ב"ש), a type of *Tmura* to *MaTzPaTz* (מצפץ) – which is in total 'ש (300). And therefore, a 'ש of three heads is engraved on the phylactery. And since the name is of 4 letters, its entire existence is indicated further by a 'ש of four heads. And they are alluded to by the 7 *Sefirot* at the head, corresponding to the 7 gates and the 3 Patriarchs in this fashion: 'ש; and [it corresponds to] the 4 Matriarchs in this fashion: שש. And the secret of them both is 'Seth' (ש"ת = 700). And that is a unique and explicit allusion to the combination of [=] 'intellect' (שכ"ל) and [+] 'dust' (עפ"ר). And the *Tmurot* and exchanges (חילופים) can take place in any alphabet [i.e. any one to one correspondence between two letters of the alphabet], as we received about the name *YHVH Eloheinu YHVH* (יהוה אלהינו יהוה, the Lord our God is the Lord), which it is changed in *A"b Ga"D* (א"ב ג"ד), a type of *Tmura* to *KVZV BMVChSZ KVZV* (כוז"ו במוכס"ז כוז"ו). And also, [we can see it] in the words of the prophets (Midrash Rabba 18:17): *Sheshach* (ששך, neighborhood) instead of *Babylon* (בבל); *Chaldeans* (כשדים) are *Lev Kami* (לב קמי, center of my elevation) [both in *A"t Ba"Sh*], and there are countless more. And so, we have in *Tzeruf Pe'er* (Isaiah 60:3)

(פאר, luxury) instead of *Efer* (אפר, ash), and many more. And the *Tzeruf* is a repeating cycle with a determined necessary course, from which there is no deviation either right or left, when it is written in complete form so that none of it is missing. For on all sides it revolves in many rounds that are wonderful in their stations. But the *Tmura* lacks a necessary and determinate [course], and it is inverted and revolved according to will. And the *Tmura* of the letters is close to the *Gematria*, and they are close on account of the transmutation taking place, for they are both transmutations. Thus, we say that every *Gematria* is a *Tmura*, but not every *Tmura* is a *Gematria*. And the *Tmura* is distinguished from the *Gematria*, in that the *Tmura* is determined on one side, and indeterminate on the other. And the determinate is that it is first inverted in a single necessary alphabet; and the indeterminate is that it is later inverted, as many times as he who inverts wishes to invert it through a second and a third alphabet, or more in a single speech. And the *Gematria* is as *Tmura* in that it never shifts from the equal number on any side. And it is distinguished from a *Tmura* in that the numbers of a *Gematria* are many over a single topic, and the number of a *Tmura* can only be many over many numbers. And know that the closer this gets to a *Tzeruf*, which is the root, the more excellent it is, and the farther it gets from it, the lower it is, even though its path is wider. And these few indications about *Tmura* are enough for this essay, knowing for whom it was written.

Part 'ר, Topic 'ג, Sign 'י, which contains the Weight (משקל) of the Letters

The weight means that the number of letters is equal in two different topics. First, it is arithmetically according to its existence, such as אבגד"ה, which are 5 letters corresponding to 5 units. And the number of the two topics, on account of being equal on both sides, is called 'a second topic', as the equality between *Abraham* (אברהם) and [=] *Raziel* (רזיאל); that and the likes are called 'weight'. And this path is equal to *Gematria* on one side, and that is the side of keeping always to an equal

number arithmetically. And it is unlike it in that this keeps to the same number of letters itself, while *Gematria* does not keep that. Thus, when you exchange a 'שׁ (300) with a ק"ר (100+200), it is a *Gematria*; but when you exchange ק"ת (400+100) with ר"ש (300+200), it is a weight. And similarly, everything in this fashion is the difference between a *Gematria* and weight. And this is clear.

Part 'ק, Topic 'ד, Sign 'א, which contains *Gematria* and its Relatives

Know that in the Book of Formation (*Sefer Yetzira*) we find the clarification of only one way, and that is *Tzeruf*. Even though it is said there, “Engraved them, carved them, weighed them, transmuted them, and combined them (צַרְפָּן, *Tzerfan*)” (*Sefer Yetzira* 5:3), indeed it was said that “Engraved them” means that the beginning of writing is in engraving (חִקְיָקָה, *Chakika*), as a writer is called in our language *Mechokek* (מְחַוֵּקֵק, a legislator). And that is the topic of preparing the material to receive form. And indeed, it has been said that “Carved them” denotes giving form to matter, but “Weight them and transmuted them” are what we talked about. However, *Tzerfan* is the only topic clarified there, and that is because it is the beginning of them all. And anyone who received this first form, which is the form of the *Tzeruf*, would find it easy to receive them all. And whoever does not receive it, and his heart does not listen to that one as well, will receive nothing of the other, for they all depend on it. Therefore, it [= *Sefer Yetzira*] relied on the first one, and did not mention the ways of its relatives in detail, but only by a general name. And that is its saying: “Weighed them and transmuted them”. And in truth, it gave indication in saying, “How has he weighed them and transmuted them? 'א with them all and all of them with 'א, 'ב with them all and all of them with 'ב, and so on” (*Sefer Yetzira* 2:8). And it is known that the way that it mentions is the way of *Tzeruf*, and it is neither the way of weighing nor the way of transmuting. And yet, it attributed them to the topic of

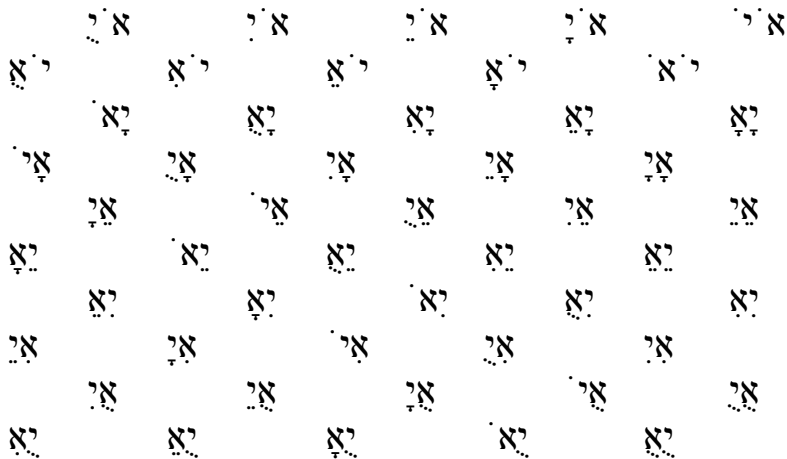
the *Tzeruf*. Now, a *Gematria* is the topic of the equal sum of the numbers on which it is based. For example, ‘four’ (ארב"ע) is in *Gematria* [=] ‘instant’ (רג"ע), and many more in a similar fashion, such as that *Eliezer* (אליעז"ר) is in *Gematria* [=] ‘bush’ (שי"ח) [or ‘conversation’], and similarly countless others. However, the acronym (נוטריקון) is related to *Gematria* and to the initials of words, such as “Let the king and Haman come today (יבוא המלך והמן היום)” (Esther 5:4) [the initials spell out *YHVH*]. Sometimes it is called ‘acronym’, sometimes ‘initials’ (ראשי תיבות), and sometimes *Gematria*, due to the common qualities that they possess. And our Rabbis wrote many things about these matters, such as the topic of the disjointed hand in the affair of Daniel, and about him saying, “Not as it is written it is read” (Daniel 5:8). And they said, “Someone said: I will write it for them in *Gematria*: מנא מנא תקל ופרסין (see *ibid.* 5:25), which is יט"ת יט"ת איד"ך פו"ג חמ"ט [the same in *A"T Ba"Sh*]. And another one said: אנ"ם אנ"ם לק"ת ניסרפ"ו [the same inverted]. And another said: ממתו"ס ננקפ"י אאלר"ן [the same by way of acronyms]” (*Sanhedrin* 22a). And similarly, there are many other ways to consider them. For the letters are as matter, and the understandings [i.e. arrangements] are forms. And therefore, the understandings will revolve upon the letters, and the letters will stand in place. And they change except for the order of their motion, for matter moves in substance and moves the form by accident. And also, form moves matter in substance, but moves accidentally. And the ways of the interior of words are used very little due to lack of wisdom, but the ends of words [are used] more, and the initials a lot – such as *El Melech Ne’eman* (אל מלך נאמן, God the faithful king): The initials make *Amen*, the ends spell *Lachen* (לכן, therefore), and the middle spell *Malé* (מלא, full). And it is similarly for everything that exists of this sort. And I do not need to write more of them, for I wrote them as evidence in order to indicate the chapter headings, and they are sufficient for my intention.

The eighth part, whose signs are 'ה'ו'ה', has three parts and three topics signed by the name 'זכר'

Part 'ה', Topic 'א', Sign 'ז', which contains the pronunciation of the Name in its vowels

After completing the general topic of the inversion of letters, from now on we can write what can be revealed of the secret of the pronunciation of the name. And know that the truth of the name is as found in the first *Tzeruf* found in the *Torah*, and it does not change except in its vowels alone. And its secret is 10 complete names pronounced in two forms. And in all of them, the first letter stands and revolves in their vowels. And consider the vowels to be as the letters, and there are in general 5 vowels. And a word of three letters is pronounced sometimes in a masculine and sometimes in a feminine form. However, the *Cholam* (חולם, 'ו' vowel) of the first 'ה' never moves from its spot, meaning that it does not change in any kind of pronunciation. And the vowels of the 'ו' are sometimes a *Kamatz* (קמץ, long 'a' vowel) and sometimes in *Segol* (סגול, short 'e' vowel). And the allusion is *Hove* (הוה, is [masculine]) over *Hova* (הוה, is [feminine]) – “And you are (הוה, *Hove*) their king” (Nehemiah 6:6). And according to the existence of the 10 names, there will be 5 opposite 5 – male and female. And 5 letters revolve in *Tzeruf* 120 times; with 5 different vowels, it makes six-hundred. And if you revolve the 5 vowel points with the 5 letters in all forms of revolution that they can take, the sum will be great indeed. However, in the case of the pronunciation of the name, its first revolution is not called a ‘revolution of the name’, but only the pronunciation of an 'א' together with each of the letters of the name, front and back, in this form that I drew for those who contemplate His name.

The form of pronouncing Aleph with Yud front and back



The form of pronouncing Aleph with Heh front and back



The form of pronouncing Aleph with Vav front and back

	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ
	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ
	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ
	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ
	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ
	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ

The form of pronouncing Aleph with Heh front and back

	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ
	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ
	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ
	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ
	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ
	אֵ	אֵ	אֵ	אֵ	אֵ	אֵ
אֵ		אֵ	אֵ	אֵ	אֵ	אֵ

These four general pronunciations (זכרות, recallings) are combinations of the unified name with the letter of unification, which is not mentioned in it at first, and which is part of the name but not half the name, so that the secret will not be revealed to the people. And half the name is alluded to in the

name *Haleluhu* (הללוהו, praise Him), whose secret is “*Halelu* ה"ו” (הללו ה"ו, praise ה"ו), which is in its secret [=] ‘a persisting sphere’ (גלג"ל הו"ה). And every ‘sphere’ (גלג"ל) is [=] ‘is, was, and will be’ (הו"ה ה"ה יה"ה), in the secret of ‘*Haleluja*’ (הללויה), whose secret is ‘*Halelu Yah*’ (הלל"ו י"ה), which is in its secret [=] ‘the sphere was’ (גלג"ל ה"ה). And the words ‘and will be’ (ויהיה) contain them both. And every *Havayah* (הוי"ה) indicates an eternal existence without loss, when it is alone, existing in itself, without requiring anything outside itself in order to exist. And if it is eternal, and it has a cause for the existence of its essence, then undoubtedly its cause is eternal. And if its cause is concealed and it is itself revealed, then its eternity testifies to the eternity of its cause. And therefore, it is possible to call it by the name of its cause, and to mention the name of its cause in its name, with the intention of indicating the existence of its cause and its excellence.

And since the pronunciation (זכרה, recalling) contains great topics – and if a person is not extremely careful about it, he will put himself in danger – therefore the first ones concealed it. However, now, in these times, the mysteries were already revealed, since forgetfulness reached its final end. And the end of forgetfulness is the head of mentioning [recalling]. And the end of [it should probably have been ‘the secret of’] ‘and he travelled’ (ויס"ע) [the beginning of the first verse from which the name of 72 letters is taken] is [=] ‘end’ (סוף). And if it is the head and the end, which is the end of the *Malachim* (מלאכים, angels) and yet it is the head, it alone is called *Malach* (angel) in the name of *Elohim* (אלהים, God); and it is the secret of *El Kano* (אל קנא, a jealous God), and it contains the 7 *Sefirot* of the name. And therefore, the form of Jacob is engraved on the Throne of Glory, which contains 7 *Sefirot*. And that is a great secret, from which you shall understand the secret of warp and weft, and recognize its inversion in it as well. And therefore, the secret of *Jacob* (יעקב) is [=in *Tzeruf*] ‘my heel’ (עקבי). And the secret of *Israel* (ישראל) is [=in *Tzeruf*] ‘to my head’ (לראשי). Remember the serpent, its deed, and its curse; it hangs from the head and the


heel – and you will find an added second name. Thus, the end of the last word of the first verse [in the verses making the name of 72] is ‘behind them’ (מֵאַחֲרֵיהֶם). And its [last] 5 letters read backwards are ‘from the moon’ (מִזֶּהִירָה), and that is a very great secret and the fourth addition. And know this well! And the second [verse starts with] ‘and it came between’ (וַיֵּבֹא בֵּינָם), and that indicates the intermediary. And its end is ‘all night’ (כָּל לַיְלָה). And it appears straightforward, backwards, or equal. And the third, ‘and Moses inclined’ (וַיִּטַּע מֹשֶׁה), indicates the inclination. And it ends with ‘upon the water’ (עַל הַמַּיִם). And there is the effect of the moon. Therefore, their secret is *Chessed* (חסד, unbound love) and also *Levana* (לבנה, moon [lit. ‘white’]). And the allusion is, “Though your sins be like scarlet, they will whiten like snow” (Isaiah 1:18). And three *sefirot* remain, indicating the head of the name, which is a triple head – *Machshava* (מחשבה, Thought [the first *Sefira* according to Abulafia]), *Chochma* (חכמה, Wisdom), *Bina* (בינה, Understanding). The others were the secret of the first unification containing the seven names, and this one contains three names. However, the secret of the ten *Sefirot* contains the ten names together, which are *Gerizim* (גרזים, the mountain of blessing in Shechem). And they are [=] ‘the paths of YHVH’ (דַּרְכֵי יְהוָה). And concerning the number of the secret of the pronunciation with all the letters, its number is ‘names’ (הַשְּׁמוֹת = 751), and it has 4 *Alephs* (אַלְפֵי). And hence, it is ‘head’ (רֹאשׁ, *Rosh*), and that is the secret of “*Eheye* [=in *Tzeruf*] ‘*Asher*’ *Eheye* (אֲהִיָּה אֲשֶׁר אֲהִיָּה, I am that I am)” (Exodus 3:14) alluded to in the secret of “Everywhere I will mention My name” (ibid. 20:21). And “The head of Your word is truth” (Psalms 119:160) serves as a wonderful allusion, and so do many others. And the secret of the first form is ‘heads’ (רֹאשִׁים), and it is [=] ‘the head of Man’ (רֹאשׁ הָאָדָם) that contains every head. And it indicates the world of ‘intellects’ (הַשְּׁכֵלִים), which is [=] ‘the existence of the heavens’ (קִיּוּם הַשָּׁמַיִם). And it is called [=] ‘the light of His

garment' (או"ר לבוש"ו), from which [=] 'light and darkness' (האו"ר והחש"ך) are derived. And concerning the second world, whose secret is 'snow' (של"ג), from it comes [=] 'the darkness' (החש"ך), which is [=] 'forgetfulness' (שכח"ה). And the secret of 'My mention' (זכר"י) is [=] 'the pronunciation' (הזכר"ה). And the secret of 'My name' (שמ"י) [=] 'is forgetfulness' (השכח"ה). "That is My name forever" (Exodus 2:15), [=] 'that is forgetfulness forever' (זה הוא השכחה לעולם). "And that is My mention for 'every generation' (וזה זכרי לדר דר) (ibid.). That is the mention for [=] 'desire' (חש"ק), and the secret is [=] the whole verse], "That will be mentioned in every generation". And the secret of the second form is to the last, and they are both together: The first is the last, and their inversion is, the last is the first. Include 'the first' (האחרון) 'and the last' (והראשון) as one, and their secret is [=] 'the master of heaven' (ש"ר שמי"א), 'the master of the will' (ש"ר הרצון); [=] 'its measure is front and back' (מדת"ו פני"ם ואחור"ר). And the secret of the third form is 'My name' (שמ"י), *Shefa* (שפע, influx, affluence). And altogether they are 'the influx of My name, front and back, the name of the master is My name, the head of My servants' (שפ"ע שמ"י פני"ם) (ואחור"ר הש"ר שמ"ו שמ"י ראש"י משמש"י). And the secret of the fourth form is the second, which is 'ש'. Thus, in every head there is one – and so the extra *Aleph* (אל"ף), which is the master of the thousand (אלף, *Eleph*). And by way of their details, that is the master of all the impulses; the impulses in matters are transformed, meaning in every matter. And now that I have informed you a little of this general principle, I will inform you concerning the secret of the motion of the letters with the vowels – after I informed you concerning the mysteries of the vowels, as indicated by the whole name written in its vowels.

Part 'ו, Topic 'ב, Sign 'ג, which contains the Mysteries of the Vowels

It is known that the mysteries of the letters are very deep matters, and many secrets have been written about them, interpreted in *Darkei Otiot De-Rabbi Akiva*, in *Pirkey Heichalot* of Rabbi Ishmael, in *Sefer Ha-Bahir*, in *Sefer Yetzira*, and in other books of many kinds. Moreover, a bit concerning the ways of the vowels is also alluded to in *Sefer Ha-Bahir*. But in *Sefer Tzachut*, in *Moznayim*, and in *Sefer Ha-Shem* of Ibn Ezra, it is written concerning the topic of the vowels according to grammar. And there are also allusions to some of the secrets. There is no need to reply to him here, or to change what others have said. And many new books appeared only recently by wise people who are wise in the mysteries of the *Kabbalah* in the knowledge of the name. And relying on what is said in these books and others like them on the topic of the vowels, I will not be lengthy about it, but I will reveal to you the mysteries of the vowels, which are alluded to in the name that was written in the previous section alone, and inform you concerning the topic of its revolution. For I wrote the name in such a form that not everyone would know how to read, for it is not read as it is written in the form of 'poetry' (שירה), but read in a form that is [=] 'straight' (ישרה). And thus, a mere allusion should be enough to awaken you to the proper reading, and that is the one whose secret is in the form of *Notarikon* (נוטריקון, acronym), like this: אַ אַ אַ אַ אַ. And that is the form of the straight reading and the secret of the pronunciation. And it begins with the אַ according to its column. And the יו"ד itself, according to its column, is pronounced similarly. And that is the form of its path in its vowels, like this: יַ יַ יַ יַ יַ. And אַ includes them first according to the straight motion: אַ"י. And after you complete all the vowels of אַ, when it is at the head of the segment, go back and start from אַ"י. And lead יַ at the head of every segment until you complete the column of יַ"ה, along the path of הַ"י, and through the columns of הַ, the columns of וַ, and the columns of הַ up to the end.

And know that since the '*Cholam*' (החלם, 'o' vowel) contains [=] 'the *Chochma*' (החכמה, the wisdom) in its number, and its secret contains the three *Sefirot* that are three names unified in three elements of 'three mothers' (שלש אמות) – which are [=] 'three hundreds' (שלש מאות), which is 'ש' (=300) – with it [and '*Cholam*'] the '*Chashmal*' (חשמל, Electre) is completed. Therefore, it is above the letter. And remember that anyone [=in *Tzeruf*] 'who absolves' (מי שמהלך) [offenses to] his honor, his honor is absolved. And thus, '*Chashmal*' contains [=in *Tzeruf*] 'the five' (לחמש) points as one, for below it are the four *Chayot* (חיות, living beings) that are called by the name of Man, due to the shape of their faces, as it is said: "And their faces were in the image of a man's face" (Ezekiel 1:7). And the *Chashmal* also has a quality that is contained in this, as it was said: "And on the image of the throne, an image in the appearance of a man upon it from above" (ibid. 1:26). And they are 'five' (המשה = 353), and the vowels themselves are 25. Calculate 5 times 5 and you would get 25. Add them up, and you get 378 – and these are [=] '*Chashmal*'. And thus, 'ש' is *Ruach Elohim* (רוח אלהים, the spirit of God), and it is the *Cholam*. Furthermore, '*Chet Lamed Mem*' (ח"ת למ"ד מ"ם) is [=] 'their measure is a *Cholam*' (מדת"ם חל"ם). And what was added [i.e. the letters 'ם', 'ד', 'ת'] is 486. And altogether, [=] 'the *Chochma* is the *Da'at* (knowledge) of the 'י' (החכמה דע"ת י'), which is [=] 'the first' (ראשונה). And since the *Cholam* is full [i.e. with a 'ו'], it is [=] 'the first' (הראשון). And that is the secret of the *Chochma*, which comes prior to everything. And hence, it is worthy of being the first of all the different vowels of the name. And it is the name of *Ha-Shem*, and it is the Master of the Interior, as *Kabbalah* testifies in the secret of thirty – which indicates that they are three in essence, and it makes it necessary that the *Nefesh* would exist in matter. Therefore, it is only right that what contains the three primary names is also the first vowel that is above them all. And that is the secret of 'all' (כל, *Kol*). And since the vowel of half the name is pronounced everywhere with a *Kamatz* (קמץ, 'long a' vowel) in the first letter, it is right that the second one should be with a

Kamatz, in the secret of four *Yahs* (י"ה). For every *Kamatz* is a sphere composed of a *Patach* (פַּתַּח, 'short a', represented by a line) and a *Chirik* (חִירִיק, 'i' vowel, represented by a point). And the shape of a *Kamatz* is a line and a point, for every sphere moves around its point in this fashion: . And that is what the shape of the *Kamatz* refers to, from which you learn that the *Patach* should denote a circle, though it is a straight line. And is drawn like that so as not to disturb the shape of the letter with its vowel. And concerning that which surrounds everything, its secret is a *Kamatz*. And that is the sphere of a 'Mapik' (מַפִּיק, a point inside a vocalized ה at the end of a word) [=in *Tzeruf*] 'surrounding' (מְקִי"ף), [=in *Tzeruf*] 'producing' (מַפִּיק) the will of all. Thus, there is a *Mapik* in the *Heh* (ה"א) of *Yah* (י"ה) to point to what I said by two witnesses. And thus, it is worthy for the *Kamatz* to follow the *Cholam* – i.e. so that things would move after *Chochma*. Therefore, you will find that the *Cholam* is attributed to the *Kamatz* alone among all the vowels, and the *Kamatz* returns to resemble [i.e. sound like] the *Cholam* in two forms. And that is when a *Shva* (שווא, silent vowel) joins the *Kamatz* in a single letter, and it is called a *Chataf Kamatz* (חֲטַף קָמֶץ, a brief *Kamatz*), or *Kamatz Chataf*, meaning that it moves in as much speed as it can. And on a sphere, none is faster than the surrounding [i.e. a great circle]. And it moves from כ"ד (24) to כ"ה. And it has 6 extremities, and it is vocalized. And it is itself fine, and it is its predecessor in potential. And it adheres to the *Cherub*, and every *Cherub* (כְּרוּב) is [=] 'a Tree of Life' (עֵץ חַיִּים). And the allusion to it is, "To acquire *Chochma* is better than gold" (Proverbs 16:16), "Acquire *Chochma*, acquire *Bina*" (ibid. 4:5). And know that the fast circular motion is the substantial one, and it precedes all motions in nature. And the most distinguished of all the motions is the motion of the sphere of *Aravot* (עֲרֵבוֹת). And your sign is, "Praise the Rider in *Aravot*, in *Yah* His name, and rejoice before Him" (Psalms 68:5). And this alludes to the combination of *Cholam* with *Kamatz*.

Thus, *Y" H YHV" H HVY" H* (י"ה יהו"ה הוי"ה) comes to refer to the superior power that governs everything and vanquishes everything. And that is the power of the name itself, only inverted – its first half last and its last half first. And the secret of the name is called “explicit” on many sides. One of them is that it commands you to make forms out of it, and these are the straightening of the inversion – and know it – and the inversion of the straight – and know it! And concerning the second form, any *Kamatz* hastens in it in order to return to resemble a *Cholam* – also when a *Shva* appears after the *Kamatz* in the secret of *Chochma* [where the ‘o’ is represented by a *Kamatz*]. But if its motion is not brief [i.e. short] but late, it does not return to the resemblance of a *Cholam*, but stays the way it is. And the allusion of the *Cholam* is ‘action’ (פועל). And your sign is, “And Pharaoh dreams (חולם, *Cholem*)” (Genesis 41:1). And every action, when it stands at its beginning, is a *Cholam* [or a dream]. But the beginning of every action that was performed and persists in existence is a *Kamatz*. And after the *Cholam* comes a *Tzere* (צירה, ‘long e’ vowel), in order to complete the alluded secret of the *Chashmal*. And it comes also after the *Kamatz*, meaning that it comes in combination with each one of them in the secret of the 'ל of *Cholam* and the 'ג of *Kamatz*, for the 'ה alone indicates the whole of it. And similarly, 'ק alone indicates the whole of it. And thus, the action of the *Tzere* with the *Cholam* stands alone, and so does the name whose secret is *Tzere*. And the allusion is that *Cholam* and *Kamatz* are combined forever. And the allusion to the closeness of *Tzere* to *Kamatz* is *Kamatz* itself – only its secret is ‘and ever’ (ועד), and thus ‘forever and ever’ (עולם ועד). It means that the principal [order] of the vowels is like this, *Cholam* before *Kamatz* and *Kamatz* before *Tzere* – meaning that *Chochma* precedes the sphere and the sphere precedes the impulse (יצר, *Yetzer* [a *Tzeruf* for *Tzere*]), which is matter in truth, for it is combined in every matter. And every impulse is composed of two inferior equal properties, meaning that they are governed by the primordial ones who precede it. And they are the sphere and one superior point, and another inferior point. And thus, the *Shva* is made of two points, and it combines with *Patach*, with *Segol* (סגול, ‘short e’), and with *Kamatz*, but not

with *Shuruk* (שׁוּרֻק, 'u' vowel), not with *Chirik*, not with *Cholam*, and not with *Tzere*. And it is known that *Patach* is a servant of *Kamatz*, and the shape of *Patach* is a straight line without a point. And its motion is also straight, as the motion of an opening (פֶּתַח, *Petach*), which has a door. And the allusion is, "And the door shall swing on its axis" (Proverbs 26:14). For 'its axis' (צִירָה, *Tzira*) is [=in *Tzeruf*] 'the *Tzere*' (הֶצֶרִי). And therefore, the *Patach* is called 'a great *Patach*', for it serves the great *Kamatz*. And the *Segol* is a small servant, which is a small *Patach* to the *Tzere* – which is a small *Kamatz*, meaning a small sphere.

And so, the Master of the "Guide" [i.e. Maimonides] said, concerning the four causes of motion, that they are the separate intellect, which moves the desiring intellect, which moves the intellectual *Nefesh*, which moves the spherical form that adheres to matter. And the *Shva* is composed of two points, one above in the image of a *Cholam* and one below in the image of a *Chirik*. And when you contemplate the four vowel points – which are a great *Kamatz*, a great *Patach*, a small *Kamatz*, and small *Patach* – and combine their existence in the sign of "And my rival wrote a book" (Job 31:38) – for 'wrote a book' (סֵפֶר כָּתַב, *Sefer Katav*) contains the four of them – you will find them two *Kamatz* and two *Tzere*. And if you invert them, you will find that they are two *Patach* and two *Segol*. And this is all, since the difference between the two great ones is the addition of a point to the great over its great servant; and the addition of one point is also the difference between the small ones, and is added to the smaller of the two, which is the opposite in the case of great ones. And the secret of the four of them in truth is two spheres denoting two types of forms. And two spheres refer to two kinds of impulses, which are the materials. And since they combine together, one is like the other in some things and unlike it in others. And every small surrounded sphere is like matter relative to the large sphere that surrounds it on all sides. Thus, the point is like matter relative to the superior surrounding rim. And the superior is like a kind among kinds, and the inferior is like a species among species. And whatever lies between them is intermediary to both, as the relative genii and species, which change relatively

to their superior and inferior. And they get closer and farther away, closer to the point in order to become like it and away from the rim – or closer to the rim and away from the point. And ו' (6) points and ב' (2) spheres are mentioned. And the sign is, “For *Ruach* passed ‘within him’ (ו"ב, *Bo*)” (Psalms 103:16). And every eight [letters], they indicate a complete body, and every motion is a skip (*Dilug*) between letters from one point to the next, until two or more points are combined together. And their combination is called ‘a line’, and the lines are divided into many species and kinds. And the line, place, and body are quantifiable, but the point is not, as the true number one, which is not quantifiable. And the line indicates length. And similarly, from א' to י' it is as length. And the plane indicates width. And similarly, from א' to י' squared they indicate the likeness of width. And the body indicates depth. And similarly from א' to י' when tripled, which is their circle, they indicate the likeness of depth. And this is the outline of the three of them:

א' ב' ג' ד' ה' ו' ז' ח' ט' י'

א' ד' ט' יו' כה' לו' מ"ט ס"ד פ"ט ק'

א' ח' כ"ז ס"ד קכ"ה רי"ו שמ"ג תקי"ב תשכ"ט אל"ף

And the sum of the whole length is ‘everything’ (הכל, *Ha-Kol* = 55). And the sum of the whole width is ‘*Shechina*’ (שכינה), Divine Presence = 385). And the sum of the whole depth is in the sign of ה"א כ"ה, which is three-thousand-twenty-five. And the sign of the first is ה"לכ (=55), of the second is ה"לכ (=385), and of the third is ה"לכ (=3025) [and = 28 when ג'=3]. And the sign of all of them is [=438=] ‘The Messiah is a priest’ (המשיח כה"ן). And the allusion is, “For to the snow (לשלג, *La-Sheleg* [composed of the letters preceding ה"לכ in the three signs]) He said, become earth” (Job 37:6). And that is the secret of ‘in *Chochma*’, meaning that it

revolves in *Chochma*, as when it is said, “YHVH created earth in *Chochma*” (Proverbs 3:19). And the secret of ‘in *Chochma*’ revolves in repetitions. And the one that includes the three of them together is ‘the Tablets’ (לח"ת, *Luchot*). And the sign is. [=] “To every generation (לדר דר)”. And concerning the secret of ‘generation (דר)’, which is spelled with a *Cholam*, its secret is the righteous person. And its allusion is, “And the righteous is the pillar of the world” (Proverbs 10:25).

I have been lengthy up to now concerning the letters, in order to indicate that every righteous person is an entire generation, and the *Chochma* is with him. And he is the ‘father of the *Nefesh*’ (א"ב הנפ"ש). And its secret is, [=] ‘in his *Nefesh*’ (בנפשו). And its allusion is, “YHVH swears in His *Nefesh*” (Jeremiah 51:14). And so, you will mention a whole generation in the three vowel points that we discussed. And two remain to reveal their secret, and these are *Chirik* and *Shuruk*. And they are two points. And one is between the upper and lower ones – i.e. one deciding between the *Cholam*, which is above, and the *Chirik*, which is below. Therefore, the image of the *Shuruk* is three points below, to indicate the tie of reality. And if you say that the ‘tie’ (קשר) was tied by no-one, that is [=in *Tzeruf*] ‘false’ (שקר). And what is a tie (=600)? It is ‘six hundred’ (שש מאות), which contains both [=] ‘falsity and truth’ (שק"ר ואמ"ת). And the secret is, [=] ‘the letter [or sign] of the sun [or of the (magical) user]’ (אות שמש), [=] ‘the [magical] use of an angel and a demon’ (שמוש מלאך ושד). It is the [=] ‘use of front and back’ (שמוש פנים ואחור), and it is the [=] ‘use of the *Ruach* of the *Ophanim* (אופנים, spherical divine beings)’ (שמוש רוח אופנים), [=] ‘a spiritual use of the vapors’ (שמוש רוחני מהבלים). And the whole world stands on the vapor in the mouths of the students of our rabbis (*Shabbat* 119b). And the great secret is, ‘the forms of the name’ (צורות השם), [=in *Tzeruf*] ‘the names of the *Tzur* (צור, rock, but also formation)’ (שמות הצור). And here is [=] ‘the head of the Active Intellect’ (ראש השכל הפועל). Therefore, you should know that [=in

Tzeruf] ‘the intellect activates the head’ (השכל הפועל הראש), which is [=‘the head’] ‘the substance of the form’ (עצם הצורה). And therefore, the head was created from the head, and there is necessarily a tie between them, which is falsity and truth. And thus, everything that ties is truth. And therefore, ‘the *Torah* became a letter’ (היתה התורה לאות), [=in *Tzeruf*] ‘and the untying of the letter’ (והיתה התרה לאות), and also [=] ‘the tying of the letter’ (הקשרה לאות). For ‘the wheels of the *Torah* are the impulses’ (גלגלי התורה היצרים), and [=in *Tzeruf*] ‘the wheel of the impulses is the *Torah*’ (גלגלי היצרים התורה). And ‘the impulses’ (היצרים) are nothing but [=] *Machshava* (מחשבה, thought), and every *Machshava* is [=] ‘a *Sefira*’ (ספירה), in the secret of calculation and number (מספר, *Mispar*). And everything depends on number and calculation, and the witness is ‘the intellect’ (השכל) that contains [=] ‘the impulses’ (היצרים). And if they are two – the evil ‘impulse’ (יצר) and the good [+]
‘impulse’, which are [=600=] שר"ק. And if you say that they are two primordial ones – i.e. [=in *Tzeruf*] ‘false’ (שק"ר), for they are nothing but [=in *Tzeruf*] ‘a tie’ (קש"ר) – you will know their name from פ"ר and *Resh* (רי"ש), which contain in truth 14 letters – which are ז"ז [i.e. 7 and 7]. And thus, there is ה', and following it ר"ק [spelling ‘*Chirik*’]. And that is the *Tzere* in essence. And also, there is ש', and following it ר"ק [spelling ‘*Shuruk*’], which is also the *Tzere* in essence.

And thus, all the root vowels are: *Cholam*, *Kamatz*, *Tzere*, *Chirik*, *Shuruk* [the vowels ‘o’, ‘a’, ‘e’, ‘i’, ‘u’, respectively]. And they contain 8 points, which are a whole body and a sphere surrounding everything that is *Echad* (אחד"ד, one). And ד' comes to indicate the composition of the 4 pairs by means of the 4 elements. Also, 4 of the vowels have no lines, and the fifth does, for it [i.e. the *Kamatz*] is a line and a point. And their total number in their secret is half of fifty, which are 25 points. And they are ‘of the spheres of the heavens’ (מגלגלי שמים), as they are [=] ‘of the spheres of books’ (מגלגלי ספרים), and also [=] ‘of the

spheres of male and female' (מגלגלי זכר ונקבה). And from them, you shall understand that [=] 'every sphere is male and female' (כל גלגל זכר ונקבה). And the head contains them all, and it also 'revolves' (מתגלגל). And it is [=in Tzeruf] 'a dead sphere' (גלגל מת), and it is also the [=] 'sphere of the Teli (תלי, the constellation of the Dragon)' (גלגל תלי), which is [=] 'a sorcerer' (מכשף). And it also [=] 'yearns for the name' (כוסף שם). And from it, you will recognize the act of *Elohim* (אלהים), which is the abode (משכן, *Mishkan*) of the Angel. And understand all that is mentioned, for I have strayed a great deal from the topic in order to awaken you to the secret of chapter headings. And the sign of all five points is the secret of *Yah* (י"ה, Lord), the name of *Hi Hu* (בּוּ טָ רַי קוֹן, lit. she he) in the sign of *Notareikon* (נוֹטָרֵיקוֹן, acronym). And now that I have informed you about all this in brief, I will inform you further about what is required in order to complete the topic of the letter and the vowel. And all that I informed you briefly in everything that I have written so far, or that you might perhaps think that it is long, [was said because] I wanted to awaken you from your deep slumber, and inform you that what I said is not even a drop in the ocean of what should be said about it, even in brief. And from what I alluded to in the sign of the five points, you shall understand 'the name of the foundation, *Hu Hi*' (שם היסוד הוא היא). And, as you will find, [=] 'the name of the foundation is in Being' (שם היסוד בהויה); as you will find, [=in Tzeruf] 'the name of Being is in its foundation' (שם הויה ביסודה). And you will also find that [=] 'the power of the name is the mouth' (כח שם פה), [=in Tzeruf] 'the power of the mouth is the name' (כח פה שם). And everything moves [=] 'by the power of the *Shechina*' (ומכח השכינה), [=] 'and by the power of the firmament' (ובמכח הרקיע), [=] 'and by the power of the number' (ובמכח המספר). And the secret of all this is [=] 'half the name' (חצ"י הש"ם). However, half the name is 'as the whole name' (בכל השם), which is [=] 'the secret of the name' (סוד

השם). And you will understand all this from the secret of [=] ‘the making of the Tabernacle’ (מעשה המשכן).

Part 'ה, Topic 'ג, Sign 'ר, which contains the Combination of Letter and Vowel

It was already made clear that the letter is as matter, and the vowels are as the spirit that moves the matter. And the grasp is in the intention of the moving. And the mover is the intellect, which acts in the spirit and the matter. And the delight that the conceiver receives from what he conceives is the purpose. And these are the four causes that exist in every act that actually exists. And the matter is the lesser cause of them all, the purpose is the most excellent, the agent is close to the purpose, and the form is close to the matter. And this path was already clarified with sound intellectual demonstrations in the books of sound wisdom, and we put our trust in them. Thus, we will not prolong our discussion of them here, but clarify only our intention concerning the letters and their vowels in general, in accordance with the brevity [that is typical] of this essay. And we shall say that the letter, in the truth of its existence, is a single act, and its immediate matter is ink. And while the ink is still in the bottle, it is ready to assume the form of all letters in any of its parts. For, though it is also ready to assume many other forms, or the forms of other letters that are not ours, we will not consider them here. For our focus is on our letters alone, their vowels, and our language. And the ink has no distinguished parts on which we could say that of part [of it] the letter 'א would be drawn, and from another [part] the letter 'ב, etc. But rather, the part that stands ready to take on the form of one of the letters is itself the very same part that stands ready to take on any other one by one. Only once a specific part takes on a specific form, this part is called “a letter composed of matter and form”. Thus, the ink is not called “a letter”, but “the material of the letter”. But the letter, since it cannot exist without the material, has no real [i.e. given] name. Nevertheless, letter is the name of a universal, not only of a particular, and every species contains individual particulars. Therefore, when an agent gives the form of a letter

to some part of the matter of the ink, it will be called by a particular [given] name in addition to the universal one. And then, the letter has two names: First, its universal name, as “an actually existing letter”; and second, its given name – *Aleph* (א"ל"ף) for example. And thus, its given name distinguishes it from the universal. And relative to the universal, it is a form given to matter by accident. And because the universal persists while the particular is created and destroyed, what persists is the substance, and what it created and destroyed is the accident – meaning that it was created accidentally and destroyed accidentally. And the agent of the form of the letter in the ink is the one who produced what had potentially existed in actuality. And he is the writer who writes with the pen. And the pen is as an instrument, an intermediary between them, by which the writer produces the form of the letter according to his ability and will. And the purpose is for the reader to understand the intention of the writer, until he grasps by means of this act what was in the latter’s heart. And once the conceiver grasps this, the intention of the agent comes to completion and achieves its purpose.

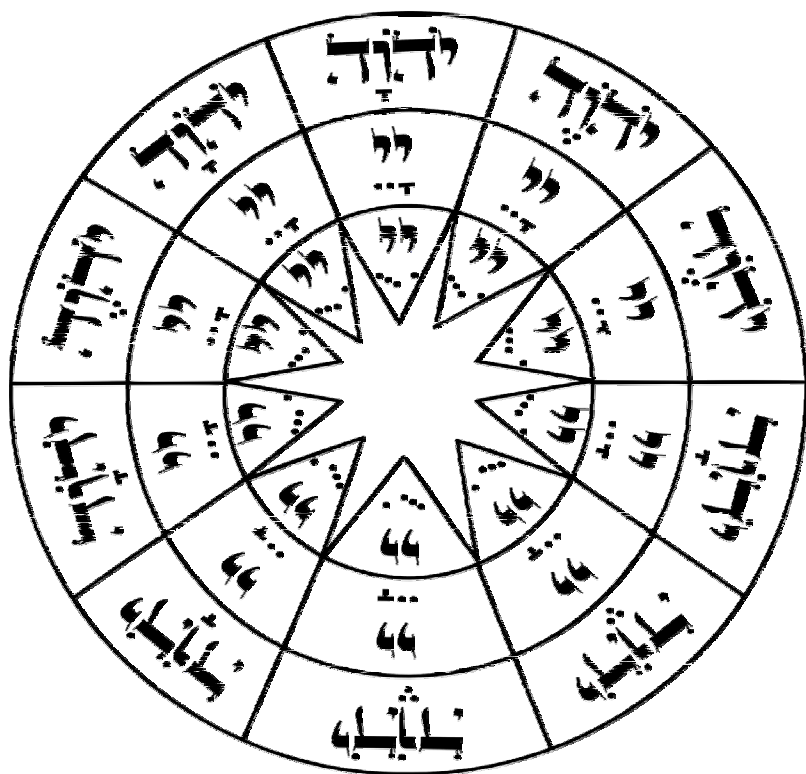
And since this is so, if the intention of the agent is not grasped, it is not completed and has not yet reached its final purpose, which is what is intended in truth. And in order to reach this purpose, the intellect instructs the writer to add form to form, so as to complete his intention and provide the reader with an immediate and formidable power to comprehend his intention quickly. And that is the topic of the accidental motion that is added to the letter – or let us say, the voluntary motion. And that is so as to copy what is inscribed in a book among books and imprint it in the heart of the reader. And it is known that the letters do not possess motion of their own. And therefore, the intellect provided the mouth with capacities, in accordance with nature, to produce the letters in pronunciation in the image of their existence as found in a book. And the letters were given vowels in order to indicate their motion in pronunciation, as they are copied from the book to the mouth. And thus, those who move in substance are the letters of the mouth, and [those who move] by accident are the letter of a book. And the necessity of the space of the partial motions [the short vowels] is combined

with this, for nothing moves without a space and a time. And the parts of space are distant, and the parts of time are cyclical, which are thought and numbered in years, months, in days, and the like. And because of the distant ones, a person must know how much to prolong the pronunciation of each and every letter. And that is the secret of the utterance. And because all these require a long discussion, I will summarize them by way of handing down a received *Kabbalah*, and nothing more – even though I could provide a reason for every uttered letter, why you should prolong one as another, or one more than another, or one less than another. But the form of *Kabbalah* is sufficient for the utterance, for whoever is wise will understand of his own accord. And after this, contemplate the form of pronunciation deeply.

Whenever you wish to utter this honorable Name inscribed above with its vowels, adorn yourself and seclude yourself in a special place, so that your voice is not heard by anyone. Purify your heart and your *Nefesh* from all thoughts of this world, and think that at that time your *Neshesh* is separated from your body, dies to this world, and lives in the next – which is the source of life – it is found scattered among all living things. And that is the intellect, which is the source of all *Chochma*, *Bina*, and *Da'at*. And it is as the King of kings, Whom everyone fears with great awe. And the awe of the conceiver is twofold, for it is the awe of the excellence and the awe of love. And when your consciousness comes to adhere to His consciousness, which gives you consciousness (דעת, *Da'at*), your consciousness must remove [all] the burden of foreign knowledge (דעת, *Da'at*) except the knowledge of Him, which combines you and Him according to His honorable and terrible Name. Therefore, you should know the likeness of its pronunciation. And that is its outline: When you begin to utter the letter 'א in whatever vowel, for it denotes the secret of unification, do not prolong it except as long as a single breath. And do not ever stop during this breath until you complete its pronunciation. And prolong this single breath for as long as your breath can last. And sound the 'א, and any other letter that you utter, with dread, awe, and fear, combined with the joy of the *Nefesh* in its grasp, which is wide. And the form of the sound of each letter is as the vowel. And that is [for example] when there is a *Cholam* on top. And when you begin its

utterance, direct your face to the east, neither down nor up. And you are sitting dressed in white, washed, and pure, or new garments, including all your clothes and your *Talit* (טלית, prayer shawl). And your head is crowned with a *Tefilin* (תפילין, phylactery), and your face [is turned] to the east, from which light first arrives to the world. And you have five extremes to move your head towards. And in a *Cholam*, begin from the middle of the east, clear up your contemplation, and raise your head with the breath, bit by bit, until you complete it with your head raised upwards. And after you complete it, bow down to the earth once, and do not separate the breath of the 'א from the breath of the letter attached to it, except by one short or long breath. But between the letter of the name and the 'א among the direct ones, or between the 'א and the letter of the name among the inverted ones, you may take two breaths only, without any pronunciation, and no more. And as you complete each column, you are permitted up to take five breaths and no more, though you can take less than five. And if you err or make a mistake during a column in this order, return to the top of that column until you complete it properly. And as the *Cholam* that is drawn upwards, sound the *Chirik* that is drawn downwards and draws the superior power to adhere to you. And in the *Shuruk*, [turn] neither upwards nor downwards, but move the head straight forward. And in the *Tzere*, draw your head from the left to the right, and in the *Kamatz* from the right to the left. And in all of them, after you complete them, if you see a shape before you, bow down immediately before it. And if you hear a low or great voice, and you wish to understand what it says, answer it immediately and say: "speak, my Lord, for your servant is listening". And if you are seized by a great fear that you cannot stand, even in the middle of an utterance, bow down immediately. And if you do not see and do not hear, leave it be for an entire week. And it is good also to utter it once a week, as *Ratzoh Va-Shov* (רצוא ושוב, running and returning), for on this a covenant was signed [based on *Sefer Yetzira* 1:7]. And what more can I inform you about? For it is known that if you are wise you will understand the entire order from what is alluded to here; and if you feel that your intellect is weak in wisdom or

Kabbalah, or that your conceptions are strongly fastened by the ropes of temporality, do not utter the name, lest you add to your sins. And know that between the page of the 'י and the page of the 'הּ you may take up to twenty-five breaths and no more. Only, you must not put a break between them in either thought or speech. And similarly is between the 'הּ and the 'ו, and between the 'ו and the 'הּ. Only, you can take less than twenty-five breaths between pages. And now that I have indicated for you all this, I will inform you further concerning the secret of the circular tenfold name, for if you wish to begin [practicing] with it in the mentioned fashion, you have the permission. And these are ten complete holy names. And this is the form of its letters and their vowels.



'י revolves with the vowels, but ה"ו stand and are uttered after mentioning five *Yud's* (יו"דין) in their vowels. And the breaths are equal to the first, from the letter 'י to the segments ה"ו. And the whole name is equal to one column. And understand this according to what was already written above. Thus, I have given you a brief account of the secret in the pronunciation of the name and its order in the shortest possible form according to what is required.

The ninth part, whose signs are 'ו'ה'י'ה', has four parts and four topics signed by the name 'צ'ד'י'ק'

Part 'ו', Topic 'א', Sign 'צ', which contains the knotting of all the Powers in the Name

Many wise men considered that, since the languages are conventional – and so are the scripts, and so are the vowels – it is impossible for a person to alter some parts in the parts of general nature at any time and by the help of any name. However, everything that is written about it or transmitted as *Kabbalah* comes in the form of an allegory, such that the wise will understand of it what they should be, which is the allegorical meaning. And the ignorant people think that it is literal, for they cannot grasp everything clearly. For, since there are three [types of] human beings – which are wise, ignorant, and mediocre – whoever writes anything cannot make it known to everyone of his generation and the ones to follow in such a way that wise and ignorant will understand it equally. Therefore, a writer of intellect must write something that is equal for everyone, according to what they are.

And thus, the convention [concerning the allegorical meaning of a change in nature] gains power to exist, and sometimes it changes according to the many. And this very claim is one that I believed and have made to another, based on my understanding in the secret of *Ha-Shem* – blessed be He – (i.e. the name of four letters and those that are composed of it). However, after I received from *Ha-Shem* what I have received, I saw that the aforementioned claim was imposed upon the one who made it by the weakness in the grasp of the intellect, concerned with what the human intellect decrees when it is able to conceive some of the intellectual [truths], and so perforce grasping what the imagination decrees impossible. And if one may think that this is graspable by the intellect, let us remove this [thought] from him, and inform him that the human intellect has a limit at which it stands and does not pass. And if it contemplates passing itself, its

thought becomes confused, and it necessarily returns to the imaginative. Therefore, what is a *Kabbalah* of the *Torah* should not be denied unless it is contradicted necessarily by a sound proof. And it is known by every intellectual person that one sound proof cannot be brought to contradict another, for a soundly proved conception is true and what it says is true. And these are born from the true syllogistic patterns of at least two correct premises and one true conclusion. As you say, for example, every man is an animal, and every animal is sentient; therefore, every man is sentient [this is a syllogism].

And that is a sound proof that cannot be denied by any intellectual person. And similarly, if a person were to say to you that every language is conventional, and no convention is capable of changing nature, therefore no language is capable of changing nature. And there is one claim that should be soundly proven – that every language is conventional. However, that a convention does not change nature is a primary conception that needs no proof. And this is all true. But what we found previously to be true, which we said was not accomplished by anyone except by the prophet – and not every prophet, but the known one, of whom this wonderful power was mentioned – is what we said that when the activated intellect adheres to the intellect that acts within it, then it gives birth to a new cognition amongst the prophets, which was not found there before except in potential. And during the adherence, what was in potential becomes actual, as it effects a cognition and provides it with something new. And that is similar on one aspect to the change in nature, for nature lies in the most part, in everything, or in what is like the most part or everything. And due to his intellect, an active intellect was also added to him in actuality, which is as the part that contains the whole. And when the human intellect conceives all the intellectual truths below it that it contains in whole, then it can receive the *Shefa* (שפע, affluence, influx) from the power of that *Shefa*. And then, it can also give partial form to parts of matter in the likeness of the acts of nature, which are effected in becoming and fading by a partial form for some time.

And because general nature persists, the qualities of its partial actions will last longer than the actions of the intellect of the

prophet, which does not always persist with him. And therefore, the action that changes according to the intellect of the prophet should properly be attributed to its primary cause, which is *Ha-Shem*. And since the prophet does not grasp *Ha-Shem* except by way of the knowledge of the Name, as the complete philosopher does not grasp *Ha-Shem* except through His actions, so we attribute in full agreement with everyone before us that particular action, which changes the ways of the nature of the species to the name of *Ha-Shem*. And we said that the prophet does what he does by the power of the Name, and *Ha-Shem* is one and His Name is one. And that is something that cannot be conceived by feeling, imagination, or primary conceptions. But it can be conceived after many sound proofs. And we have many clear arguments, received and conceived alike, with which we could prove what we have said in many ways. But this essay is not written for this purpose, but rather our intention is to write the topic as it was handed down, and to transmit it by way of *Kabbalah*. And even though we have already conceived that it is so as well, it can never be otherwise once it is received and also conceived. And thus, we shall write what was received about it. And if the wise and intellectual ones have merit, then they will understand. And all the wicked will not understand, and whoever wishes to investigate will inquire and find.

And after this, know that the general forces throughout existence are 10 ineffable *Sefirot* (ספירות בלימה, lit. *Sefirot* without essence). And their secret is *Yah* (י"ה = 15) names in the rotation of *Yah*. And they are pronounced as we have mentioned. And it is known that half of י' (=10) is ה' (=5). And when the ה' combines with what preceded it, you will find *Yah*. And spelled out, it is יו"ד ה"א. And combined, it is [=in *Tzeruf*] 'he is the letter י' and ד' (י' וד' = הו"א); and the secret is [=] 'he is David' (דו"ד הו"א). And the desired places, the desire in the heart of the desirer, and the testimony are [=] 'he is the beloved' (אהו"ב = הו"א), and also [=in *Tzeruf*] 'he is the lover' (אוה"ב = הו"א). And since between two lovers there are two parts of love that return to one when actualized, so the name was composed of two parts. And they are the combination of Divine intellectual love with human intellectual love. And it is one, as His name contains 'one

one' (אחד אחד) [=26=יהוה] because of the combination of human existence with Divine existence at the time of equal conception with the intellect in reality, until he and she are as one. And that is the capacity of Man, that it can tie the inferior part so that it adheres to the superior. And the superior descends and kisses that which rises towards it, as a groom who kisses his bride due to the excess of true unique desire for the delight of them both by the power of the name.

Part 'ה, Topic 'ב, Sign 'ד, which contains the quantity of the names of knotting and unknotting

'The knot' (הקש"ר) itself is the [=] 'untying' (הת"ר), and their secret is [=] 'six' (שש"ה). And thus, the names of the knot are six, and the names of the untying are also six. And therefore, the connecting letter everywhere is 'ו' (=6), and its name is *Vav* (ו"ו), which is six six. And the elements with which every tying and untying takes place are three, and they are 'fire' (א"ש), 'water' (מי"ם), and 'air' (רו"ח). Thus, their secret is [=] 'six'. And the names, abstracted from matter and form, are six, which are sealed and seal. So are also the letters that contain *Vav* (ו"ו) extremities, and also six diagonals. And they are six times *YHV* (יהו) in *Tzeruf*. And 6 *Heh*'s are missing, which are ל' (=30). Thus, [along with 'six' (ששה, *Shisha*)] they are three (שלשה, *Shlosa*). And so, the others belong to it. And thus, [they belong] to the three. And altogether they are six, for every 'sixty' (שש"ם) [=] 'is six' (ה"ם שש"ה). And the rule is that sixty are the 'knots' (הקשרי"ם), and they are the [=] 'unknotting' (התרי"ם). And the three mentioned elements were added to the earth. And therefore, the elements are six, and they are three three, as the signs of the zodiac in which lies the tying and the untying in the Dragon and its mysteries, until its power returns to be locked in the hands of the knower of the Name, with the addition of a 'ה to

matter (הַחֹמֶר). And they revolve twelve times, which is the name of twelve [letters], and its secret is a square. And it is *Ani Vaho* (אֲנִי וְהוּא, an address to God in a famous prayer), I and Him (אֲנִי וְהוּא, *Ani Ve-Hu*), *Ani Vaho*, I and Him. And the *Aleph's* are added to the secret of *Shaddai* (שֹׁד"י). And similarly, "Please *YHVH*, please *YHVH*, please *YHVH*, please *YHVH*, may You deliver, may You make us thrive, deliver us, make us thrive" [based on Psalm 118:25] is all evidence to the time of liberation, which is the time of pride and a time of holiness – a time with which to sanctify *Ha-Shem*. And the secret of the knot was already alluded to there in saying afterwards, "Blessed be whoever comes in the name of *YHVH*" (ibid. 26), etc., and furthermore "God (אֵל, *El*) is *YHVH*, And He has given us light; bind the sacrifice with cords to the horns of the altar" (ibid. 27). And that must not be clearly interpreted lest our enemies will fight us with our own weapons, which are the secrets of the name, as it was said: "Some with chariots and others with horses, and we will mention the name of *YHVH* our God (אֱלֹהֵינוּ); and they will bow down and fall, and we shall rise and gain spirit" (Psalms 20:8); and also, "For *YHVH* does not deliver by sword or spear" (1 Samuel 17:47). And that is clarified in the saying of David: "The high praises of God in their throats, and a two-edged sword in their hand, to execute vengeance on the nations, and admonitions on the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute on them the written judgment. This is the gloriousness of all His worshipers" (Psalm 149). And that is the secret of the superior and inferior knot that ties the Name to *Ha-Shem*.

Part 'י, Topic 'ג, Sign 'י, which contains the quality of the knotting and unknotting

Know that the knower of the Name should know his substantial [given] name, by which he was called at the day of his *Brit* (covenant), and tie it to the explicit name, which is also a substantial [given] name. And it comes in particulars and in universals – some at the head, some in the middle, and some at

the end. At the head, they are as in the topic of “And Moses called *Hoshea* (הושע) *Ben Nun Yehushua* (יהושע)” (Numbers 13:15), so he tied the *Keter* (כתר, Crown) of the Name to his head. And in the middle, they are as in the topic of *Avram* (אברם), to whom was added the name of ה' [thus, making *Abraham* (אברהם) with the addition], which is the end of the *Keter*. And in the Name (*YHVH*), it is the middle and the end, and in *Abraham* it is the middle near the end. And in the end, it is [as in] *Elijah* (אליה), which complete is *Eliyahu* (אליהו, *Elijah*). And its end is the knot of ו' of the Name with him. And similarly is with many other prophets. And in this fashion, you should add and transmute a name with the Name, so as to renew the topic of tying the untied and untying the tied with the known names, as they revolve along with the twelve signs, with the seven planets, and with the three elements; until he who ties and unties is unclothed from matter that is tied and untied [or allowed and disallowed], and is clothed in form and renews with it what is tied and untied [or allowed and disallowed].

Part ה', Topic ד', Sign ק', which contains the benefit of the knotting and unknotting

This is the final benefit according to what is conceived and what is perceived, such as a man who was in prison – as in the story of Joseph the righteous, peace be upon him. And he was released from prison in order to reign, and he overcame and reigned until he said of himself: “*Elohim* (אלהים, God) set me as the master of the whole of Egypt” (Genesis 45:9). For he became the master of his masters, could enslave those who enslaved him and gave him away, and untie [release] himself. And in this, there is no doubt that the prisoner reached the final purpose for which he had desired and beseeched *Ha-Shem*. And the final purpose is also the final benefit. And the final benefit is to achieve what was finally sought for, in each and every thing according to its qualities.

The tenth part, whose signs are 'ו'י'ה'י'ה', has five parts, and five topics signed by the name 'ל'ב'ר'כ'ה'

Part 'ו', Topic 'א', Sign 'ל', which contains the Grasping of the Intellect

The Intellect is the name of the thing that governs all, which is the First Cause of everything. And it is the name of a thing separate from any kind of matter. And it is the *Shefa* (influx) that flows (נשפץ, *Nishpa*) from the First Cause. And with this *Shefa*, it governs the first of all the moving heavens. And the heavens are [made] of ungrasping matter, an intellectual ungrasping form, and a *Nefesh* that is both intellectual and grasping. And the intellect, which receives the *Shefa* from the separate one and adheres to the hylic [corporeal] with the form and the *Nefesh*, is the one by which the *Nefesh* of the heavens grasps itself and everything below it. And it grasps its own intellect, which gives it the form of grasping. And it has a grasp of what is above it in existence, which is the cause of its existence and reality. And it receives a wonderful pleasure from its grasp, which is nothing like the pleasures of this dark world. And by the picture that it forms, it conceives that its cause is separate from matter, but that it possesses matter. And it is impossible for it to grasp anything without the desire to resemble the separate, which is ubiquitous.

And a body has in potential two points, one on one side and one on the other at an equal distance from the farthest point from them both. And it desires to fulfill its essence, existence, and grasp of the rotation of its body around, for its grasp decrees that it fulfills its existence and all its qualities by repetition. And it is annulled by rest. And it does not tire, neither itself nor its body, by the speed of its motion, for it does not substantially move at all. Only its body moves substantially, and yet it never shifts from its place. And there is a lot to be said about this, but this is not the place for these things, which are out of place already. Moreover, the intellect is also the name of the immediate First

Cause that effects everything beneath the heavens, meaning the whole of the earth, composed of the elements and the elements themselves, and everything composed of them.

And among us, the name of this cause is *Shechina*, and also *Ruach Ha-Kodesh* (רוח הקודש, Holy Spirit), or *Ruach Elohim Chayim* (רוח אלהים חיים, Spirit of the Living God), and similar names. And sometimes, it is called *Malach* (angel), and sometimes it is called *Elohim* (אלהים, God), and also *YHVH*, *Adonai* (אדני, Lord), or *Shaddai* (שדי, Almighty) – also *Tzeva'ot* (צבאות, Hosts), and also *Malach Elohim* (מלאך אלהים, Angel of God) and *Malach YHVH* (מלאך יהוה, Angel of the Lord). And it is known by sound proofs that it is the Active Intellect, which effects the intellect in the *Nefesh* of man. And thus, they are three levels, and they are all of one substance. And they are *Ha-Shem* (the Name, the Lord) – blessed be He – His separate *Shefa*, and the *Shefa* of His *Shefa*, which adheres to the *Nefesh*. And the *Nefesh* adheres fast to it, until it comes to be of the same substance as well. And the superior Man contains four levels, which are *Nefesh*, a flowing Intellect (שכל נשפע, *Sechel Nishpa*), a separate intellect, and the First Cause of all. And so does the inferior man have four, and these are also *Nefesh*, flowing intellect, separate intellect, and the First Cause of all, which is One in everything. And the intellects are many, flowing and separate, and the *Nefashot* are many. Only the Active Intellect is substantially One, and its effects are many on account of the receivers, which are many.

And because Man possesses matter that changes its particular forms, the *Nefesh* must necessarily separate from the body in order to adhere to its flowing intellect, in which it grasps itself and all substances below it. And it also grasps the existence of what is above it, but not their substance, since to conceive some conceivable is to be combined with it, as long as the conception is actual. And that is a speech of the human intellect that flows from the separate Active Intellect. And that is what causes the *Nefesh* to adhere to its God. And that speech is the cause of the eternal life of the *Nefesh* in the life of its God, as it was said about this: “And you who adhere to *YHVH* your God are all alive today”

(Deuteronomy 4:4). And it was said: “Fear *YHVH* your God, worship Him, adhere to Him, and swear by His name” (ibid. 6:13). And that is the grasp of the intellect.

Part 'ה, Topic 'ב, Sign 'ב, which contains the Form in the Grasping of the Intellect

The form of the intellect is the finest, purest, and most internal intellectual form. And due to the brightness of its light and the brilliance of its radiance, which illuminates the whole world, the form of its beauty was concealed as the form of the beauty of the sun is concealed from the eyes of the bat, or someone with sore eyes. And even though the light of the sun gives him the power of sight, the brighter it gets the darker his eyes become on account of their own weakness. Nothing prevents it on account of the light, but only on account of their weak matter and form. And similarly is with the wise human *Nefesh*: When it wishes to contemplate Who provides it with the light of the intellect, it is too weak to grasp Him – not because He hides His light away from it, but because it possesses matter. And if that is the case with wisdom, all the more with everything else. And as it is with the bat and the sunlight, and the *Nefesh* and the light of the intellect, by analogy it happens to every separate intellect when it contemplates the supreme intellect, which is the First Cause of everything. And He is the supreme God (אלוה, *Eloha*) of everything, and He brought everything into existence – may His name be blessed and praised for all eternity. And that is because it is lucid and clear with the utmost clarity. And it cannot be contemplated, due to the excess of its endless beauty. Therefore, its substance is unknown to another, and no one knows what He is but Him. And everything that appears to our intellect with no end has a known end before Him, and He surrounds it on all sides. And since the surrounding is as the form of the surrounded, and He surrounds everything and is surrounded by nothing – for we already said He has no end – He is called “the form of every existent”. And since everything is His creation, He is uncreated and does not exist due to another – for He alone is the cause of everything, necessarily existing in its substance –

every other existent is a necessary existent on account of its cause and a possible existent in substance – and cannot exist without its cause – therefore He is called “Originator”, “Efficient”, or “Creator”, and names of this sort that indicate bringing into existence. And as it is clear that everything is His doing, it is said of Him that everything compared to Him is as matter in the hands of the maker. And that is the form called “the form of the intellect”, of which the human intellect can form a picture, as for all the other intellectual forms that it grasps of Him – meaning of His qualities, deeds, and His *Shefa* by the known *Via Negativa* (Negative Way). And concerning whoever contemplated “The Guide to the Perplexed”, had his *Nefesh* been perplexed, it would remove its perplexity, for he is the physician of ailing *Nefashot* and the keeper of public health. And the interpretation of Moses [Maimonides] reveals the *Torah* of Moses by the mouth of *Ha-Shem*, Who is the form of the intellect.

Part 'ה, Topic 'ג, Sign 'ר, which contains the description of His Speech with whomever He speaks

The speech exists in three kinds and three subjects in general. And just as with the subjects – the one is remote from the other in its qualities – so is with the kinds, in the aspect of their truth – the one is remote from the other in all its qualities. And the three subjects of speech are heart, mouth, and book. And their three kinds are written letters, spoken letters, and mental letters. And that speech common to them all is [encapsulated in] the letters of the name. And what distinguishes between them is [brought out in] three names. And these are the script that is attributed to the book that contains it, the language attributed to the mouth that contains it, and the understanding attributed to the heart that contains it. And the sign of these three are the three initials of *Li Kol Bechor* (לִי כֹל בְּכוֹר, every firstborn is Mine), which inverted are כֹּל (with everything). And the sign is, “And *YHVH* blessed Abraham with everything” (Genesis 24:1). And the sign of the subjects is, “Straighten (פִּלְטֵם) the curve of your course”

(Proverbs 4:26). And the sign of the kinds is, “Trust *YHVH* with all your heart (בכ"ל לב"ך), and do not rely on your own intelligence” (ibid. 3:5). And the great difference between them is well known, yet nevertheless it is permitted to call the three of them speech when attributing a single name to them. And it is the same with Divine speech that comes to anyone He spoke to, is speaking to, or will speak to. And this is a fourth kind on top of those mentioned, and it is equivocally known as speech along with them, for speech indicates driving [or governing] – as in the Aramaic translation of “And he drove”, which is “And he spoke”. And it is entirely distinguished from them in substance and every quality except the name of driving [or government]. And this equivocation of speech indicates His completion with desire, choice, intention, and will. And on account of this resemblance, or such like, it is possible to equivocate between them. For such is the intention behind the qualities of these subjects according to the natural intention, which is in common with the conventional in this.

Now, the utter difference between Divine and human speech – even the closest one to it – is the understanding and knowledge of the heart, for the one receives and the other provides. Furthermore, the receiving of the one depends on its thinking by means of letters, while the other provides His *Shefa* without letters – i.e. without thinking in letters what it provides. For His thought is [manifested] in incorporeal *Sefirot*, just as He is incorporeal. Only, the hearts for Him are as parchment for us, which is the matter that contains the form of the letters drawn in ink, which is their approximate matter. And similarly is *Ha-Shem* – blessed be He. The hearts for Him are as tablets, and the *Nefashot* are as ink. And the speech that comes to them from Him is the grasping in the form of the letters that are written on the Tablets of the Covenant – which are written on both sides, written from here and from there. And on each side, they are written backwards and forwards, as the grasping that contemplates both front and back. And the allusion to this is, “You formed me backwards and forwards” (Psalms 139:5). And even though for *Ha-Shem* it is not speech of the aforementioned kinds, at the receiving heart it is speech. And the witness to this, which is a sound demonstration conceptually, perceptually, and

kabbalistically, is that the mental speech sends out to the whole of the mouth a speech that is not of its kind. And nothing is common to them but the name “speech” – as we said, with utter difference concerning their substance. And a second witness is also that the mental speech sends out a speech to every script, through the materials and the instruments. And it gives the form of the letters to the material, which is the ink, and according to the hand, the pen, and the rest of the means. Yet, nevertheless we know the great difference between them. And similarly, when He gives form to matter, He acts as a writer by way of analogy in some aspect. And thus, concerning the speech that arrived from Him to the *Nefesh* and that the heart desires, if it is equivocally called “speech”, is nothing but an intellectual grasp in truth.

Part 'י, Topic 'ד, Sign 'ג, which contains the difference between Grasping and Prophecy

I do not need to be lengthy in this clarification, due to the premises that I already gave you on the matter of grasping. And after you know that every true human grasp in general – whether it is close to the intellect such as a conception or remote from it such as a perception, or whether the intermediary between them as the imaginative one – arrives from *Ha-Shem* – blessed be He – I have no doubt that it is not beyond your intellect what is the difference between the various kinds of grasping. Nevertheless, I will give you pointers on this topic. It is known that, when someone pursues something and in the end gets hold of it, this is called “grasping”. And every grasp is of three kinds, and they are perception, imagination, and conception. And the instruments of perception are the five familiar senses – eye, ear, nose, palate, and hand with the rest of the body. And the capacities that they contain are sight, sound, smell, taste, and touch. And the grasp that is achieved by these five instruments with these five capacities is divided into five general grasps. And these are the grasp of the visible – an apple for example – its sound – as it is split by force – its proper smell, proper taste, and its proper feeling. And these five grasps are one [single phenomenon],

which is the apple. And this grasp applies to many things that change and transform into each other. And the grasp of imagination, which collects these five powers in the brain, is strong when they are annulled and as it pursues them according to its strength. And it is weak in two circumstances: While the body sleeps and does not dream, and while the body is awake and pursues any of its [typical] grasps. And since a man cannot form pictures but of what is known according to human nature, when imagination pursues after the grasp of something that is not of its kind, it grows too weak even to grasp what is naturally within its power – as someone who chases a horse that he cannot catch, runs with rough steps in order to gain speed and catch up with it, and falls and breaks his legs, thus not being able to move at all. For he has already lost his original capacity, and he did not catch what he was after. And the grasp of human intellect is also of known [definite] capacities, and has no capacity and natural ability to grasp beyond them. And they are limited according to the nature of the revealed and concealed intellectual nature. And the image of imagination is an effect of imagination itself. And imagination is also effected by the image that it makes. And similarly is with what is perceived in perception: It is the effect of perception itself, but perception is also effected by what it perceives. And similarly is with the conceived by the intellect: It is the effect of the intellect itself, and the intellect is also effected by what it conceives.

And after this, know that you can know the ways of the imaginations by the ways of perception, and you can know the ways of the intellect by both. The action of perception is external, and therefore easy to grasp, for its effect is also external. And if the imagination is internal and its effect is also internal, it is easy to grasp on account of its swift pursuing and motion. And on account of the fact that it does not grasp what is perceived or conceived on its own, the whole of real existence is of their kind. And imagination never grasps any real existence, but it is “a strong donkey, lying down between two burdens” (Genesis 49:14), sometimes inclined towards perception – retaining the existence of what the senses have grasped – sometimes inclined towards the intellect – retaining the existence of what the intellect has grasped – and sometimes inventing things of its

own accord – and there is no existence to its effects. And nevertheless, it thinks that everything it grasps is alone the truth, and nothing else. And this third imaginary grasp misleads and obstructs any existing true grasp, and always denies it. And when the false imaginary grasp is annulled, and when every trace of it is gone from the heart of the perceivers and conceivers, “Death shall be vanquished forever; and *YHVH Elohim* (יהוה אלהים, the Lord God) wiped the tear off all faces, etc.” (Isaiah 25:8) – meaning the secret of the intellect revealed after its concealment. From here on, consider and you shall see with your intellect that the levels of those who grasp and their advantages over each other are many. And [they depend on] their strength according to the capacity of each individual, and the intensity of their pursuit of the intellect according to its ways. For, after the obstacle is removed, everyone achieves an addition of living *Neshama*. And the life of the great and the small are equalized in their eternity, though they are distinguished in their levels. For the level of those who pursue prophecy is greater than those who pursue wisdom, and the level of the prophets who speak and write is greater than those who are [simply] overtaken with prophecy. And those who are assigned a mission are greater still, and those who transform a segment of nature to verify that they were sent by *Ha-Shem* are the most excellent of them all.

Part 'ה, Topic 'ה, Sign 'ה, which contains the picture of the necessity of the *Shefa* in order to speak and compose

The name *Shefa* (influx, affluence) is conventional in language, in order to express an honorable topic and even an increase in an element among the elements, as when it is said: “They will suckle the *Shefa* of the seas” (Deuteronomy 33:19). And its topic is the topic of an increase of level in substance, in all the qualities, or in some of them. And it is also similar to the name ‘generosity’ (נדיבות), for the generous, when he has money beyond his needs, will force many to let it flow (ישפיע, *Yashpia*) to them. So, we already find two extremes in the *Shefa* – one at one end and the other at the utter opposite end. And there are intermediaries

between them, getting farther from one and closer to the other, and vice versa. And the analogy for this is the king and the poorest man in his entire kingdom, for the king is at the extreme of richness and the poorest man is at the extreme of poverty. And *Shefa* flows from the king to enrich a person, and from that person to another, until the good *Shefa* reaches the master of the slave, and from its master to the slave whom he supports. And from the slave, no *Shafa* passes to another, for he has nothing but what is necessary for him to live on. And something similar to the reality pictured in the analogy of richness happens between everything that exists from *Ha-Shem* and man. And the intelligible *Shefa* is completed in the intellect of Man – i.e. his intellect that he received, which had come from the separate [intellect] that is the last of the separate [intellects]. And the physical *Shefa* begins with the sphere that surrounds everything, and is completed in the sphere of the moon among the heavenly [things] and in Man among the earthly [things]. And therefore, the world is divided into three parts: A completely separate intellect, an inseparable intellect, and an intermediary, which is somewhat separate and somewhat inseparable. For anyone who possesses the *Shefa* is bound by his nature to let it flow to whatever can receive it by nature, when there is no obstacle between the *Mashpia* (משפיע, one who gives *Shefa*) and the receiver. It is as fire in fine lint, which obliges it, when it is in contact with it, to receive its power until it becomes fire just like it. So, the nature of the Divine intellect decrees that the intellect will influence (ישפיע, *Yashpia*) the *Nefesh* of the prophet, which is the faculty of speech, when it adheres to it. And the speech will influence the imaginative, and the imaginative will influence the external speech and all its locations. And that *Shefa*, in its increase, obliges its receivers, when there are no obstacles to prevent them from receiving. And as it obliges them to receive, it obliges them to give, if there are no obstacles, until its desire has reached fulfillment. As the desires of the aforementioned king are carried on using his *Shefa* – when it wished to let some wealth flow to the intermediaries, until that small portion of it reached the poor slave who also subsists on the wealth of the king – only the delights decrease and grow lacking as the levels descend, and increase as they ascend. And since man is

composed of many faculties, it is necessary that he sees the *Shefa* with his intellect, and that sight is called by the name of a conceived intellectual grasp. And the *Shefa* leaps further to the imagination, and the imagination necessarily grasps what is within its nature to grasp and sees what it sees in a physical image combined with the spiritual. And that power [or image] is called an *Ish* (אִישׁ, person), or a *Malach* (angel), and such like. And since the masses think that what is grasped in perception is more reliable than what is grasped in the imagination combined with the intellectual, therefore scripture had to testify that the prophecies are all perceived. And indeed, the intellectual is the most superior grasp. But something cannot be verified without combination, in accordance with human nature, for the three kinds of grasp resemble in their qualities matter and form. For perception is as matter to imagination, and imagination is as matter to the intellect. And the flow will occasionally pass to perception. And according to the increase of *Shefa*, the intellect of some speaker or writer will oblige him to speak and write, according to the time, place, generation, and the prophet that is delighted by the grasp of the form of prophecy.

Thus, I have finished writing for you what the mentioned honorable *Shefa* obliged me to speak about, and to write in brief according to my capacity, the shortage of my intellect, and the many obstacles before the grasp of the intellect. And I included these topics under 10 major sections. And the number of smaller sections is 38, their topics are 38, their signs in letters are ל"ח, and the sign of the three of them together is 'knowledge' (מַדָּע, *Mada* = 114). And with the 10 major sections [added] to the sign, it is 'witnesses' (עֵדִים, *Edim* = 124). And my book testifies to [=in *Tzeruf*] 'my knowledge' (מַדָּעִי), which is half of 'my name' (שְׁמִי = 350). And this is the sign of the three paths together:

אבגד"ה, וזחט"י, כ"ל, מנסע"פ, צק"ר, ש"ת, תשר"ק, הו"ה והי"ה
ויהי"ה.

אבגד"ה, אבגד"ה, א"ב, אבגד"ה, אב"ג, א"ב, אבג"ד, אב"ג אבג"ד
אבגד"ה.

Abraham the Spaniard, son of Samuel Abu al-A'fia, the righteous of blessed memory.

Blessed is He who gives strength to the weary and great power to the helpless.

Thanks and Blessings to the Creator of the World!

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